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Where it all stands now as Clinton is moving on

WASHINGTON — Unless there is some dramatic, last-minute development that could bring both Prime Minister Barak and Mr. Arafat here for a final attempt to assure peace in Israel the action now rests in the lap of President-elect Bush and his specific ideas on the situation are relatively unknown.

What is known is how the situation stood as President Clinton was leaving Washington.

The Palestinians would get 95 percent of the West Bank and gain sovereignty over the Al Aqsa mosque compound on the Temple Mount. Israel would retain control of the Western Wall and the Palestinians would be given the Arab neighborhoods of Jerusalem. Israeli forces would remain in the Jordan Valley for three to six years, controlling the borders following which an international force would patrol the area. As for the return of Arab refugees the Palestinians would relinquish the "right to return" to what is now Israel and some of the 4 million Palestinian refugees would be settled in the new Palestinian state with a very small number allowed into Israel for family reunification.

As for security Israel forces would remain in the Jordan Valley for three to six years and after that an international force would patrol the area.

The Palestinians would largely relinquish the "right of return" to homes in what is now Israel but a small number would be allowed into Israel for family reunification.

A large international aid package would aid in resettlement and compensation.

Israel is stressing that any advancement in the negotiations be directly linked to Palestinian efforts to substantially limit the violence. To that end American, Egyptian, Israeli and Palestinian officials planned to hold discussions in Cairo.

Israeli negotiator Gilead Sher was in Washington where he presented the U.S. administration with a document of Israel's reservations to the Clinton proposals. Included was the idea being floated of an international body being in control of the Temple Mount.

In its reply to the proposals Israel demanded air force overflights of the Palestinian state and inspections of electronic transmissions emanating from Palestinian territory.

Meanwhile Dennis Ross was headed for the Middle East for one final push since Israel has stated that it will not approve Palestinian sovereignty for the Aksa Mosque and Palestinians are rejecting any notion that they would disavow the right of Palestinian refugees

Continued on page NAT 4

WHICH? — These two flags illustrate in as good a way as any what is happening as efforts are being made to provide some meeting ground between Israel and the PLO on a compromise that will involve the Temple Mount.



What it's like jousting with the justices

By ED STATTMANN

The U.S. Supreme Court did what it's supposed to do in settling the presidential election, says Ken Falk.

Falk has lived the lawyer's dream — or nightmare — of arguing cases before the nation's highest court. He's won and lost cases there in representing the Indiana Civil Liberties Union.

"I think that the court fulfilled its role" in the contested election decisions, Falk says. "In our system of government we look to courts to finally resolve contested issues. That's exactly what the Supreme Court set out to do. ... it's a pretty remarkable achievement with the amount of contested issues. Everyone concerned said, OK, it's over

now, now we move on. I think that's the most important part to remember — that ingrained in all of us is that when the Supreme Court speaks the issue has been decided.

"I could criticize the substance of the decision, but there are very few lawyers who ever admit they're wrong and it falls to the task of judges to try and sort it out."

Falk recently won a case involving random checks of cars for drugs at police roadblocks. Now he's involved in a number of cases involving posting on government property of the Ten Commandments.

The City of Elkhart has indicated it might seek Supreme Court review of one of those

cases, which was decided in the ICLU's favor by the 7th Circuit U.S. Court of Appeals at Chicago.

After Falk lost a case by decision of the U.S. Supreme Court last year, a reporter asked him what he would do next. His answer was, "You don't do anything. It's over."

As for the election case, he says probably none of the justices wanted to be involved in so political a situation.

"I'm not going to claim that one person was acting politically and one person wasn't. Judges and justices are human beings." But he is glad the Supreme Court exists and that the finality of its decisions is respected.

Falk enjoys going eye to

eye and mind to mind with the nation's highest judges. And it is that close.

"The way the court is physically set up, you are very close to the justices. Six to eight feet. Once you get going, it's pretty intense. ... It's more than a conversation. People are interrupting each other, but in a way, it's conversational. You are trying to convince the nine or the five, depending on where you set your bar. That's what you're dealing with while at the same time pushing what theme you want to develop."

Falk says it takes a lot of practice arguments to prepare for the joust. He did nine or ten before lawyers and law professors.

"The idea, of course, is never to be asked a question you haven't thought of a response to. It's impossible to do that unless you practice. You try to distill your argument to the simplest form possible. You never want to sit down from an oral argument think-

ing you didn't get your point across."

Most of the questions are probes, not informational questioning. It's mentally dancing between the bullets as the jurists frustrate any chance for orderly presentation of an argument. They've already seen the orderly presentations on paper.

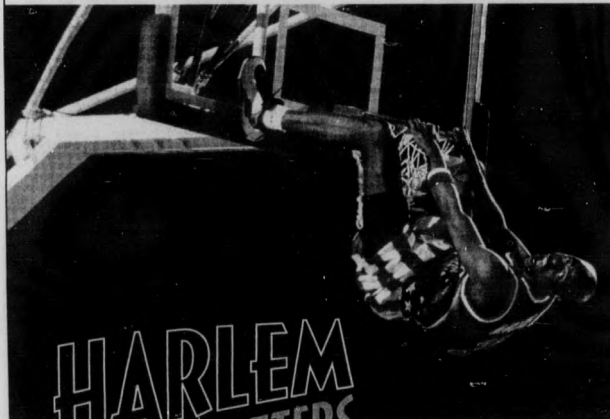
"One of the things I was impressed with was how well the justices knew my case, how well they knew my weak points, how well they focused on problems in my argument to have me explain them."

The justices interrupt the lawyers and each other, sometimes pushing the drift of the inquiry in one direction or another, Falk says. And they do it without tipping their hands as to the outcome.

"When I was done with the argument on the roadblocks case, I had no idea what the justices were thinking. The corporate counsel (defending use of the roadblocks) argued first. They were very tough on him. Then I stood up and they were very tough on me. I was

Continued on page 4

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Klansman ordered to pay damages

FORT WAYNE — Ku Klux Klan leader Jeff Berry has been ordered to pay a reporter and a cameraman \$120,000 for holding them hostage at his home after they had interviewed him.

Heidi Thiel of WHAS-TV of Louisville and George M. Sells IV were each awarded \$60,000 by U.S. Magistrate Judge Robert B. Cosby, Berry, 47, said he would appeal.

Berry had demanded that they yield the tapes when they told him they also planned to interview a former Klansman who had left Berry's organization and later denounced the Klan. Berry and his associates demanded the tapes and locked the doors.

After 30 minutes the news team yielded the tapes and were allowed to leave.

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Sale Starts Thursday!

Rabbi/scholar to speak at Center, workshop

Rabbi Larry Hoffman will present a free session at 7 p.m. Thursday, Jan. 18, at the Jewish Community Center on the growing interest in spirituality and prayer.

Hoffman is professor of liturgy at Hebrew Union College/Jewish Institute of Religion. He is a co-founder of Synagogue 2000 and author or editor of 15 books.

He will also discuss the synagogue's role in creating "local communities of meaning" where a distinctively Jewish vision of religious life can be promoted and nurtured through meaningful worship. There will be no charge to attend his evening discussion at the JCC.

Hoffman will appear through arrangement by the Indianapolis Center for Congregations. His appearance is associated with a workshop Jan. 18 through Jan. 20 on "Meaningful Worship in a Changing Culture" convened by the Center for Congregations.



Rabbi Larry Hoffman

National experts from the Jewish, Protestant and Catholic traditions will lead sessions at the JCC and at East 91st Street Christian Church, 6049 E. 91st St. The cost to attend all sessions is \$45.

For registration or information, write to Indianapolis Center for Congregations, 9590 N. Meridian St., Suite 950, Indianapolis, IN 456204 or phone 237-7799.

Obituaries

Paul K. Hene, 91, founded meat business

Paul K. Hene, 91, who co-founded the Hene meat Co. in 1941 with his brother, William, Hene, died Friday, Jan. 5.

Mr. Hene and his family owned a butcher shop in Germany before coming in 1936 to Indianapolis.

He was a member of Indianapolis Hebrew Congregation, its Temple Brotherhood, and B'nai B'rith.

Survivors include his wife, Margot Gusstein Hene; son,

John Hene; daughter, Lois Zoll, and two grand-children.

Services were Sunday, Jan. 7, at Aaron-Ruben-Nelson Meridian Hills Mortuary. Burial was in Indianapolis Hebrew Cemetery South.

Memorial contributions may be made to James Whitcomb Riley Memorial Association, American Cancer Society, American Heart Association and Indianapolis Hebrew Congregation.

Louis Mickey Pardo, 88, is being mourned

Louis Mickey Pardo, 88, who worked for many years as a shoe salesman and stock clerk at Kahn Tailoring Co., died on New Year's Day.

Mr. Pardo was a member of Etz Chaim Sephardic Congregation.

He never married and is

survived by a sister, Goldie Peltz.

Graveside services were Wednesday, Jan. 3, at Etz Chaim Cemetery. Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Hadassah plans convention in Israel

Hadassah is inviting members, spouses and family members Aug. 5-9 for the National Convention 2001 in Jerusalem.

The theme, "Dwelling Together in Unity," will be a celebration of seeing the achievements of the largest women's Zionist volunteer organization in the United States.

The convention will open Monday evening, Aug. 6, at Jerusalem Archaeological Park, where participants will pay tribute to their partner, the Jewish National Fund.

Monday, Tuesday, and Wednesday groups will visit Hadassah installations during the day and receive updates on the political situation and the Jewish people in the evenings. One of the highlights of the convention will be a walk through Jerusalem to publicize *piquach nefesh*, the saving of souls through tissue typing registration and organ-transplant awareness.

The closing evening will be dinner and music on the lawn of the Hotel Dan Caesarea followed by a ceremony in the Roman Amphitheater in ancient Caesarea.

For reservations, contact the Midwest Area Cooperative National Liaison for convention 2001 in Israel, Sybil Kaplan, e-mail syb1023@aol.com and join her on the trip.

Jousting

Continued from page 2
pleasantly surprised when the decision came down."

Falk has been arguing against the posting of the Ten Commandments on public property in a wholly or primarily religious context.

"There is nothing wrong with ah high school, for example, having a world religions course and teaching about various religions. In the United States Supreme Court itself, there is a frieze in the marble of the great lawgivers, Hammurabi, Solon, Chief Justice Marshall and including Moses holding the tablets. No one's going to think that's an endorsement of the Ten Commandments, because it's in a context illustrative of great lawgivers."

He says there are constitutional ways of displaying the Commandments on government premises, but the 7-ton monument Governor O'Bannon wants placed on the capitol lawn don't meet the test. It has the Ten Commandments on one side and the Bill of Rights on the other.

"In looking at that, no one's going to say, here's a display of laws. They're going to say here's the state of Indiana saying the Ten Commandments are as important as the Bill of Rights."

The Elkhart monument has a similar problem, Falk says.

He agrees with one of the

appeals judges who said in the Dec. 13 decision on the Elkhart case that government should not endorse any religion, but that doesn't mean we don't want citizens to be religious.

However, Falk sees that as contrasting with O'Bannon's argument that the Ten Commandments represent "core values" of our society.

"They are only core values if you accept them as a unit given by God. If you're not of a Judeo-Christian background, they might not represent your core beliefs."

Falk is Jewish, but he says he knows people have a hard time believing lawyers can be religious.

"I have a quote from Isaiah hanging in my office. I don't want to have Governor O'Bannon hanging it in the Statehouse."

Arguing before the nation's top judges requires a great deal of preparation for a very short ride. It's a high-tension experience, but one that Falk savors.

"The great thing about doing oral arguments as opposed to trial work is, in a trial, everything you do has to be filtered through someone else. In oral arguments, it's you and the justices."

"It's your chance to hold the law in your hands and try to do something with it."

Destination unknown for annual journey

"Get on the bus and leave the destination to us" sounds strange, but that's the deal on B'nai Torah's annual Mystery Bus Ride.

Las year's passengers ended up as students at the Indianapolis Art Center for a quick course on portrait sketching, with Rabbi Shlomo Crandall as their model.

A previous year's ride too them to Clowes Hall, where the Phantom of the Opera had lingered to haunt them. (Ellen Shevitz conspired with a few friends to make it happen.)

This year they'll be going to ... somewhere else... boarding at 7:15 p.m. Saturday, Jan. 13, at the home of Joe and Esther Epstein. The fare is \$10. If it's like previous years, there will be between 30 and 40 passengers, says Shevitz. Phone her at 253-0567 to make it happen.

NCJW sponsors advocacy discussion

You can learn to become an advocate, supporting or opposing proposed new laws, by attending a discussion Sunday, Jan. 14, at the home of Rozann Rothman, 435 Spring Mill Lane, from 10:30 a.m. to 12:30 p.m.

This event is sponsored by the National Council of Jewish Women, but is open to all.

Penny Pensak will explain how to navigate through the legislative jungle. RSVP to Rothman at 535-5153.

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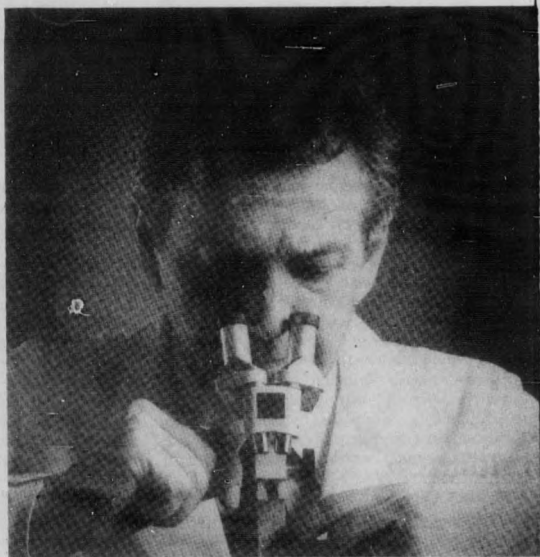
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Jewish Post & Opinion

Bush's plan

Abe Foxman, able that he is, should not be made to carry the load of resistance to President Bush's plan of a federal office to support social initiatives by churches, synagogues and other religious institutions. This plan which would inevitably destroy the separation of religion and state as has been carefully and meticulously followed by the government should be opposed by the Conference of Presidents of Major American Jewish Organizations and by the new alignment which has succeeded the United Jewish Communities and its predecessor the Council of Jewish Federations. In other words a united alignment of all major national Jewish organizations should let Washington know that this involvement of the government with religious institutions takes the U.S. back more than a hundred years until full separation between the two became clear national policy.

President Bush's plan would move the U.S. back centuries to the time when religious divisions in the U.S. as elsewhere were deleterious not only to the government but to the religious communities as well.

That former Mayor of Indianapolis Stephen Goldsmith who would likely head the office is Jewish will not appease the Jewish community although that may have been the design of President Bush in his appointment although it can be expected by those who know Mr. Goldsmith that he, if anybody at all, would make certain that there would be no invasion of government activities by religious groups no one would wish on him such a hot spot where pressures from all sides are almost inevitable as is true of any situation where religious bodies who have different concerns are involved.

Answer must be found

The inability of Orthodoxy to provide a solution for the legally divorced Jewish wife whose husband has refused to provide her with a Jewish divorce thus preventing her from marrying a Jew again is a blemish on Orthodox law that cannot forever be ignored. Obviously the greatest Orthodox minds have been unable to find a section of Jewish law that would serve in the same way as general law serves.

And all the time many divorced Jewish women are not permitted to marry another Jewish man, and deserving or not they are condemned to a single life when they probably are not blameworthy.

The one solution that has been offered is that in the Orthodox marriage certificate there be provision for the wife to be able to remarry in the case of a legal divorce. That follows Jewish law but is hardly an option for a Jewish couple in love starting out their united career to form a family.

So Jewish women worldwide are suffering at this very moment and there is no solution in Jewish law, at least none has been found.

The day when Jewish women are the equal of Jewish men is generally recognized by law everywhere except in the Orthodox Jewish community and nothing seems able to be done to solve their plight of a lonely existence even though a legal divorce has been achieved in court.

In other cases of failure of Jewish law have been found by our Jewish scholars but not in this instance,

Editor's Chair

We may be accused of harping on the same complaint but we still are not satisfied with the response of the American Jewish community, its leaders, its rabbis and its lay people in connection with the P-O's obituary page. That it serves a purpose in the only place in the Jewish publication world where national Jewish leaders, rabbis and lay people, are finally recognized as they pass on to the next world.

Consequently we feel no reluctance in criticizing the American Jewish federation leadership, both lay and official, for not cooperating when a national or local Jewish figure passes on to his reward by faxing us his or her obituary from the local daily newspaper.

Not only do we seek to report when prominent Jews go to their reward but we also have

not yet at least.

Orthodox Jewish scholars have been unable to find a solution to this situation which they concede is unfair since they are consigning these blameless Jewish women to solitary existence for the rest of their life or almost inviting them to break with tradition.

In every other case where there is this failure solutions have been found and the one recommended now is that in the marriage papers there be provision for a Jewish divorce where a legal divorce has already occurred. The best Orthodox minds admit failure in this situation but there is the Orthodox mind somewhere who can and will provide an answer. The point is that the search for a solution must not be abandoned and thus, in time, a provision will be found that will provide for the need here and the sooner the better. But the search for it must be intensified even though it can be assumed that the best Orthodox minds have applied themselves and have not been able to devise a solution that would be generally accepted in the Orthodox world.

But the search for one must not be discontinued because otherwise Orthodoxy is accepting that it is unable to act with fairness in a critical life situation.

Miracle needed

Unless a miracle were to occur the chances of peace between Israel and the PA are practically nil as far as President Clinton's persistence and personal attention

Continued on page 4

incorporated into our practice a traditional Jewish feature, unknown to most of the Jewish community — shloshim. Many rabbis may not even be aware of shloshim — a tribute 30 days after the demise to someone who has played an important role in Jewish life. It is a beautiful memorial tribute for outstanding leaders and scholars of Jewish life who have gone on to their reward and practicing it, as we are doing, is worth the attention of the Jewish world.

In Shloshim the achievements of the deceased are brought to the attention of the Jewish community not in the way of noting successes but in analyzing the deceased's contributions to life as a man and the meaning to the Jewish community of his loss. In other words

JNF says it is exonerated

NEW YORK — The Jewish National Fund has announced that it "has been completely exonerated of the accusations that they were responsible for uprooting trees in Israel" as Judge Arie Segalson (ret.), former member of the Regional Court of Tel Aviv who was appointed by the JNF to thoroughly examine the program as a result of unfavorable accusations in the press.

In a news release the JNF stated that "even though we knew the reports were false and an aberration of policy we appointed a judge to investigate the allegations made in an Israeli daily to ensure that no one would be allowed to unfairly tarnish the name of the organization that has been the caretaker of the land of Israel for the past 100 years."

Student to be Rhodes scholar

Chaim Strauchler of West Orange, N.J., who is a rabbinical student at Yeshiva University, has won a Rhodes Scholarship.

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Faith-based aid on Bush agenda

WASHINGTON — It hasn't taken long for President Bush to take actions that are opposed by the U.S. Jewish community as he has proposed setting up a federal office to support social initiatives by churches, synagogues and other religious institutions. He has invited to Austin 30 religious leaders and has indicated that former mayor of Indianapolis, Stephen Goldsmith, would head the new bureau.

At the meeting were Rabbi Daniel Lapid of Seattle who heads Toward Tradition and Murray Friedman of the Feinstein Centre for Jewish History at Temple University in Philadelphia, neither of whom including former Indianapolis Mayor Stephen Goldsmith who would head the new department, a news report stated, carries weight within mainstream Jewish community circles.

ADL leader Abraham Foxman was said to be seeking a meeting with Mr. Bush to express concern over the initiative.

It was being recalled that last June Mr. Bush proclaimed a "Jesus Day" in Texas. Meanwhile ADL leader Abraham Foxman is said to be seeking a meeting with Mr. Bush on the issue.

Man refusing divorce is shamed in paper

LONDON — A rabbi has followed through with a pledge to publicly name the Jewish men who deny their wives a get, a religious divorce. Rabbi Pini Dunner of the Saatchi Synagogue named a Hampstead Garden Suburb man in an advertisement in the Jewish Chronicle appealing for public help to resolve the case.

The advertisement stated that the man, Yiki Loewenstein "has been instructed by the London Beth Din to grant his wife, Mrs. Myrna Lowenstein of New York, a get."

Rabbi Dunner explained that he hoped it would deter other former spouses from withholding a get. He said he had checked to determine if "every other venue has been taken first" before resorting to publicity.

Sila Calderon takes over as Puerto Rico's governor

SAN JUAN, Puerto Rico — Sila M. Calderon has been inaugurated as Puerto Rico's first female governor as thousands of her supporters thronged the streets and the presidents of Haiti, Venezuela, the Dominican Republic and Panama looked on. Born in San Juan, she is 58 years old and is a graduate of Manhattanville College. Her background includes eight years as mayor of San Juan and vice president of Citibank. She is the mother of two grown daughters and has five stepchildren from her 22-year second marriage.

Stating that "we deserve a government that's clean, open and honest just like we are," she has drafted several laws intended to stem corruption.

Pollard court records sought

WASHINGTON — As President Clinton arranges for his departure and there are no signs that he might pay heed to the Jewish plea for granting freedom to Jonathan Pollard, the American Civil Liberties Union has filed an amicus brief in the U.S. Court for the District of Columbia in support of a motion by Pollard's attorneys to gain access to the concealed portions of the Pollard record considered critical to efforts to secure executive clemency or commutation.

Access to the documents has been refused Mr. Pollard's attorneys. Pollard's attorneys, Eliot Lauer and Jacques Semmelman, will now be able to respond to charges that the documents contain evidence that warrants denial of clemency.

Gift creates Hillel center

BALTIMORE — With a \$1 M. gift from Dr. Irving Smokler of Ann Arbor, Mich., a former student, the new \$1 M. Hopkins Hillel will be called the Smokler Center for Jewish Life.

Work on the 19,000 square foot three-story building is expected to start this spring. Hillel currently is relegated to a couple of on-campus offices and must reserve university space before each activity.

Amos Oz has his view what Israel should do

NEW YORK — Making the point in an op ed piece in the New York Times, Israeli author Amos Oz has recommended that "Israel must withdraw from Palestinian-populated regions and enable the Palestinian people to set up an independent state immediately, even without a peace agreement."

He preceded this view with the statement that "rather than claiming that the Israeli occupation of Palestinian zones prevents peace, we should say that even without peace, governing another nation is wrong. Wrong and harmful."

He made sure he was not for undermining Israel altogether as he added that "implementing the Palestinian right of return would amount to abolishing the Jewish people's right to self-determination. It would eventually make the Jewish people no more than an ethnic minority in the country just as fundamentalist Islam would have it."

Continuing he stated that "the United Nations' original resolution of November 1947 enacted two sovereign states to be established in the contested land, one for the Jewish people and one for the Pal-



Amos Oz

estian people. The right of return claimed by Palestinians practically means that instead of two states for two nations, there would eventually be two Arab states in this land. Implementing the 'right of return' would mean eradicating Israel."

He added that "the current Israeli occupation, buttressed by dozens of small settlements thrust into the midst of Palestinian territory with the intention of preventing any future compromise, does not make Israel stronger but weaker. Weaker and less defensible."

Oz was quite thorough in his recommendations and asserted that he opposed the concept of unilateral separation — under which Israel

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Obituaries

Rabbi H.G. Perelmutter, of KAM Isaiah Israel

CHICAGO — Rabbi Hayim Goren Perelmutter who served KAM Isaiah Israel Congregation died at the age of 86. He spent more than 30 years teaching Catholic-Jewish studies at Catholic Theological Union in Hyde Park. Before moving to Chicago he served a congregation in Johnstown, Pa.

He was a past president of the Chicago Board of Rabbis, the Chicago Association of Reform Rabbis and the Hyde Park Council of Churches and Synagogues. In 1944 he received Cardinal Joseph Bernardin's interfaith award



Hayim Goren Perelmutter

for leadership in the Catholic-Jewish dialogue, Nostra Aetate.

Marty Glickman dies, barred from Olympics

NEW YORK — Marty Glickman, who made Jewish history when he was barred from running in the Berlin Olympics because he was Jewish, died at the age of 83. He starred in track and football at Syracuse. Two years ago he was honored by the U.S. Olympic Committee with

the Gen. Douglas MacArthur Award for service to the Olympic community.

His long career in broadcast sports extended over 55 years as he was the voice of the New York Knicks and also of the National Basketball Association.

Duella Baum of Worcester

WORCESTER, Mass. Duella E. Baum, past president of the Worcester Chapter

of Hadassah, died at the age of 79. She was active in a number of organizations.

Nancy Begner dies at 106

LONDON — Nancy Begner, believed to be the oldest Jew in Britain, died just two weeks short of her 107th birthday. She moved to the

Jewish home for the elderly in South-West London in 1993 and lived through the rule of six British monarchs and 21 prime ministers.

Carrol Hammet taken by death

BALTIMORE — Carrol Hammet, a U.S. fighter pilot during World War II and also during the Korean War, died at the age of 79. After the war

he attended Harvard Law School. He spent two decades as a labor lawyer. He flew his own plane to meetings before his retirement in 1986.

Iiona Karmel, won fiction prize

CAMBRIDGE, Mass. — Iiona Karmel whose writings on the Holocaust and her short stories won her the Mademoiselle College Fiction Prize in 1951, died at the age of 75. Her first novel, "Stephanie," published in

1953, drew on her experiences in Sweden. Her 1969 novel, "An Estate of Memory," based on her life in a Polish camp is considered among the most resonant accounts of the Holocaust.

Abraham Levy, New York justice

NEW YORK — Former New York State Supreme Court Justice Abraham D. Levy is being mourned. He

was president of the Congregation Hope of Israel of the Bronx.

Dr. Michael Klein dies in Jerusalem

JERUSALEM — Dr. Michael L. Klein, president and chancellor emeritus of the Jerusalem School of HUC-JIR, died at the age of 60. He was the author of Anthropomorphisms and Anthropopathisms in the Targumim of the Pentateuch. His special interests were the Cairo Geniza manuscripts of Palestinian Targum.

Lionel Rogosin succumbs at 76

LOS ANGELES — Lionel Rogosin, a documentary filmmaker, died at the age of 76 of a heart attack. His "On the Bowery" won the Venice Film Festival's documentary grand prize. He went to South Africa in 1959 to make "Come Back, Africa," persuading authorities that he was there to make a musical but in secret he recorded the struggle of black Africans living under apartheid.

Amos Oz

Continued from *prev. page*
withdraws boundaries — as misleading and unhelpful. Instead Israel must now deploy its forces along lines roughly corresponding to demographic realities.

Oz was not finished. "The new lines would not be considered permanent borders; instead they would be taken as a basis for future peace negotiations pending amendments. In the meantime, any Palestinian assault on these lines will not be written off as a "terror attack," but seen as an aggression by one sovereign state against the territory of its neighbor, entitling Israel to exercise its right of self-defense."

Concluding, he said "a sign of change in the Palestinian rejectionist attitude would be a willingness to let go of 'the right of return' and negotiate a comprehensive national and humanitarian solution to the 1948 refugee problem — involving the resettling of displaced Palestinians in the future state of Palestine rather than in Israel. Israel should be morally committed to such a solution. As soon as this happens the two governments can negotiate and draw their borders of peace."

Isadore Sedman, synagogue president

KENSINGTON, Pa. — Isadore Sedman, president of the former Kensington Synagogue of Community, died at the age of 81. He was president

of the Community Council. He played the violin in the Hollywood, Fla. pops orchestra and participated in amateur theater.

Miracle needed

Continued from page 2

to solving the difficulties which keep Israel and the PA apart and the attention now is directed on a new administration with none of the background and experience of Mr. Clinton. That would indicate a sharp drop in U.S. involvement at least for the time being. Yet it could be a mistake to believe that it is a new ball game and the one new pitcher has yet to throw a strike, not to mention a walk.

Bringing in a new pitcher may be what is needed to break the current impasse so the attention of the Jewish world should be centered on the new administration with the hopes that it will succeed where its predecessor was unable to bring the two sides together.

The new administration should not be challenged from Jewish sources and should have every opportunity to attempt what it believes will bring success to its efforts to reach the goal that evaded Mr. Clinton, despite his wholehearted effort to end this part of his life with what would have been one of his greatest, if not the greatest, achievements of his career.

From the Jewish standpoint the new administration will be watched carefully but it must be considered that while new faces now make the decisions the situation on the field has not and will not change dramatically.

On the other hand a new pitcher is taking the mound and what happens in the ball game can be radically different from what has transpired thus far.

So the eyes of the world and especially those of the Jewish world rest on the new administration with the best wishes obviously of the Jewish community but also of the world at large.

The new pitcher needs time for warming up but his talents are well known and for him there are more than the nine opposition batters who all will be trying to hit home runs since it is now their time at bat.

That the Jewish community will be watching with bated breath goes without saying but it must be remembered that the rules of the game have not changed and there still are only nine innings and three strikes still are out. Plus that there will be another game to mowrow.

Where it all stands

Continued from page NAT 1

to return to what is now Israel.

While there was this last minute effort of the Clinton proposals a bomb on a bus in Tel Aviv injured at least 11 people who were rushed to a hospital. At least two were in moderate or serious condition.

Meanwhile Arafat was in Cairo meeting with Mubarak.

Vacation Season

The arts for snowbirds

By ROSE KLEINER

With the dawn of the new millennium south Florida's popular sun, sea and sand are facing increasing competition from the arts.

Matinees of classic theater or famous Broadway plays, exhibits of all sorts, and concerts by world-class orchestras, not to mention various festivals, all can lure today's snowbirds indoors, even on a glorious sunny day.

"George Gershwin Alone," starring Canadian actor Hershey Felder, will be at the Cuillo Centre For The Arts, West Palm Beach, until Jan. 28, and at the Coral Springs City Centre Feb. 2-4. The excellent Caldwell Theatre Company, in Boca Raton, is showing the drama, "The Laramie Project," by Moises Kaufman, until Feb. 11, and the drama, "Beauty Queen of Leenane" Feb. 18 to April.

A new play by Arje Shaw, "The Gathering, A Testament to the Human Spirit," starring Hal Linden, will run March 7-18 at the Parker Playhouse (Ft. Lauderdale), and March 20-April 1 at the Royal Poinciana Playhouse, Palm Beach. "The Jazz Singer" will be presented at the Palm Beach Jewish Community Center Feb. 6-11. Jackie Mason's one-man show comes to the Jackie Gleason Theatre, Miami Beach, Feb. 22-23.

Miami's illustrious Coconut Grove Playhouse has Arthur Miller's classic drama, "The Price" until Jan. 28. "Brighton Beach Memoirs" will run Feb. 6-March 11, and "Side By Side by Sundheim," March 20-April 22. The Encore Room Theatre, at the Coconut Grove Playhouse, will have the world premiere of "Karen," by Leonard David Berkowitz, March 6 until May. "Fiddler on the Roof," with Avi Hoffman, will be at the Hollywood Playhouse until March 18. The Lake Worth Playhouse is showing "The Last Night of Ballyhoo" until Jan. 28.

The Stage Door Theatre, Coral Springs, presents "42nd Street" until March 18. "They're Playing Our Song," the Neil Simon musical, begins April 4 at the same theater. March 3 until April the Gable Stage, at the Biltmore Hotel, Coral Gables, will present the comedy-drama, "Adam Baum and the Jew

Movie."

Bruce Adler in "A.B.C... Adler, Berlin, Cohan, Songs, Dances and Stories," will play at the Parker Playhouse, Ft. Lauderdale, Feb. 21-March 4; at the Royal Poinciana Playhouse March 6-11; and at the Florida Atlantic University (Boca Raton) March 13-18.

Visitors to the Gulf coast staying at or near Naples now have access to the wonderful Philharmonic Center for the Arts in Naples, where theater, concerts and exhibits are presented on a regular basis.

For music Yehuda Hanani, artistic director, presents "Close Encounters with Music" at two locations - Ft. Lauderdale's Museum of Art, and the Biltmore Hotel in Coral Gables. Feb. 17 and 18 the program features Chopin and Debussy, and March 17 and 18 Haydn and Mozart.

The Concert Association of Florida presents the Cleveland Orchestra, with violinist Gil Shaham, Jan. 29; Violinist Itzhak Perlman Feb. 13; the Russian National Orchestra Feb. 19 and the St. Louis Symphony Orchestra, with violinist Shlomo Mintz on Feb. 26. A Salute to the Music of Mel Torme, with the Palm Beach Pops, will be held Feb. 12-16.

Among the dance performances Ballet Florida will perform at the Kravis Center, (Feb. 2 and 3) "The Waltz Project," Tchaikovsky Pas de Deux and "Anne Frank." The Jackie Gleason Theatre is bringing Jose Greco II & Co. Feb. 11, and the St. Petersburg Ballet Theatre March 17 and 18.

For opera Massenet's "Manon" will be performed by the Florida Grand Opera until Jan. 27. They will bring Janacek's "Katya Kabanova" Feb. 7-24; Rossini's "The Barber of Seville" Feb. 14-March 3, and Puccini's Tosca March 14-31.

For accommodations, south Florida has some of the finest hotels and resorts in the world, many of which are not far from the arts happenings in their region. To the south, the lovely Sonesta Beach Resort, on Key Biscayne, with its private art collection, and secluded beach, is not far from the Coconut Grove Playhouse. For walking distance to the Playhouse, the elegant Grand Bay hotel is right in Coconut Grove.

In Miami Beach the Fontainebleau Hilton is close to the Jackie Gleason Theatre, the Colony and Lincoln Theaters. In Ft. Lauderdale the popular Wyndham Resort & Spa, with five heated pools, is not far from the Broward Center and the Parker Playhouse. The grand Boca Raton Resort & Club, in Boca Raton - one of the best resorts in the world - has a rich variety of accommodation, on the beach, or by the golf course.

From there one can easily drive over to the excellent Caldwell Theater, and to several museums. Further to the north, from the famous PGA National Resort & Spa (with its five 18-hole tournament courses), there are access to the Kravis Center, the Florida Stage, the Cuillo Center for the Arts, and the Norton Gallery in West Palm Beach, to name a few.

On the Gulf coast, one can actually walk to the Philharmonic Center from the nearby elegant Registry Resort. The resort is known for its adjoining huge conservation area, and is a favorite stop for some of the celebrities appearing at the Philharmonic. Another Naples gem is the charming Edgewater Beach Hotel, with its location right on the beach, where the most stunning sunsets challenge the art in all of us.

Those seeking to escape from it all might consider Cheeca Lodge, in Islamorada, one of the Florida Keys. Known for its casual elegance, the hotel has many leisure activities, including one of those sunset cruises for which the Keys are renowned.

For exhibits, The Jewish Museum of Florida, covering 237 years of Florida history, is housed in a restored historic Art Deco synagogue, in South Beach, and is very much worth a visit. Contemporary Folk Art: Treasures from the Smithsonian Museum will be at The Art Museum, Florida International University, until March 4.

The Triumph of French Painting: Masterpieces from Ingres to Matisse are on view at the Norton Museum of Art, West Palm Beach, until March 11. An American in Europe: The Photography of Baroness Jeane von Oppenheim runs, at

Continued on page 7

The Arab mind

By MITCHELL BARD

Some years ago, when I was editing the Near East Report, I got into some trouble for running a story about Arab motivations.

The source of controversy was primarily a cartoon (actually an old one by well-known cartoonist Noah Bee) that accompanied the story. It was labeled "Reading the Arab Mind" and showed a stereotypical Arab man's face with his brain exposed and being examined by men with microscopes and magnifying glasses. Different parts of the brain were labeled "No Peace with Israel," "Vengeance," "Double Talk," "World of Fantasy" and so on.

Ironically, the person who first objected to the cartoon was a liberal Jewish journalist for the Washington Post.

Over the years I've thought a lot about that cartoon. Looking at it now, I can see how the stereotype would raise objections, but it has also become evident that most Israelis absolutely believe the caricature in that cartoon. I've spoken to people from all different political ideologies and backgrounds, former heads of the Mossad, and they all maintain that Arabs think differently from the rest of us, or at least Western civilization. Think about how many times you've heard Israelis tell Americans the Middle East is not the same as the Middle West.

The reason the Post columnist was offended, and most Americans don't understand the Arab-Israeli conflict, is that they can't acknowledge any differences between people. The left, in particular, is still stuck in the Vietnam mentality that objected to characterizations of the Vietnamese as having different values than ours. The liberal tradition is universalist, we are one world, everyone equally values freedom, health and prosperity.

How then do you explain Palestinians sending their children out as cannon fodder to promote Yasir Arafat's political agenda? Well, of course, Palestinians value life as much as we do, so the reason must be that they are so severely repressed that protesting is a reasonable human response.

What Americans believe is irrelevant, and that is one reason our mediation efforts usually fail. Israelis think the Arabs have a language that must

be decoded and does not always mean what is said explicitly. As the cartoon suggested, Israelis see Arabs as fanatical, having fantasies, distrusting their brothers.

And this is a two-way street. The Arabs have their own ideas about Jews, which, to our way of thinking are ludicrous, but nevertheless shape their interactions. Consider the prevalence of anti-Semitism in the Arab world, the fact that *Mein Kampf* and the *Protocols of the Elders of Zion* are bestsellers and that it is not unusual to hear Arabs accuse Israelis of infecting them with AIDS or committing blood libels. When some heinous terrorist attack is committed against Israel, the Arabs will frequently say the Mossad did it to frame them.

In that article that ran in *NER* with the cartoon, I cited the work of Harold Glidden, a former member of the State Department Bureau of Intelligence and Research who argued 25 years ago that Arabs cater to outward appearances and public opinion. Conformity is honored; failure to conform provokes feelings of shame. "Shame," he said, "destroys one of the key elements in the Arab prestige system: the ability to attract followers and clients."

The cure for shame is revenge. Thus, Arab leaders like King Abdallah of Jordan and Egyptian President Anwar Sadat were killed for "failing to conform to the general Arab consensus and thus were guilty of treasonable conduct." Glidden argued that the Arabs feel vengeance is necessary to "to restore to the Palestine Arabs what was wrongfully taken" and "eliminate the shame that had been visited on them and the other Arabs by their defeats by Israel."

The conventional view is that Israel's strength is an incentive for the Arabs to make peace, but Glidden argued the opposite was true. Rather than prompting them to make peace, the adverse military balance "produces an emotional need for revenge, and this need is deepened rather than attenuated by each successive defeat."

Israel's strength is also viewed as a threat because the Arabs "cannot conceive that any strong state (Israeli or Arab) would not use its power and influence to dominate

Continued on next page

As I Heard It

Perlman plays Jewish soul songs

By MORTON GOLD

I review here a CD titled "Tradition — Itzhak Perlman Plays Popular Jewish Melodies."

The arranger and conduc-



tor of these melodies is Dov Seltzer and the orchestra is the Israel Philharmonic. The record label is: EMI, number CDC-7 47904 2.

I have listened to this CD and have concluded either you adore Perlman's playing or you do not like to listen to the sound of a violin.

It is true there are some other distinguished violinists around. And it is also true that possibly there may even be one, possibly two or even three who might be able to perform these pieces almost as well. But I would declare in plain English that there is no one alive who could play these pieces any better, with greater assurance, polish and heart than Itzhak Perlman.

(For heart read "neshomah" or soul — Jewish.)

I wish I knew who Mr. Seltzer was. His arrangements are superb. Oftimes I would think that this is what Wienowski would sound like if he were Jewish. I could quibble about one or two pieces, but why bother? Everything works and works well. This disc was made in 1987 but I have heard it for the first time. I suspect that Mr. Spielberg heard it and that might be why Mr. Perlman was engaged to play the solo violin in "Schindler's List."

The melodies (here mostly "songs") still are popular Jewish songs, but the number of people with whom they are popular is fewer than it once may have been.

Some people, notably entertainers, believe that anything that had a song with Yiddish text is fit only for a smutty or a clap-along treatment. They are wrong, dead wrong. These songs have heart, yes, and soul too. When an entertainer like Mandy Patinkin takes the time and makes the effort to do right by these songs, the results are stunning. When Mr. Perlman lends his prodigious gifts to these songs, the results are

likewise. To his credit, he never shows off. The technique is always for the music's sake. He plays these songs as if they were worth something and invests them with the nobility they deserve.

The only song where a characteristic klezmer style is wedded with the virtuoso's technique is in the Romanian "Oyna." Originally I thought that this tour de force should be the last thing on the CD. On reflection the bittersweet song popular in the 40's (*Vi ahin soll ich geyn?*) "Where Shall I Go?" is just the right piece to conclude this CD.

The CD includes *The Jewish Mother* (A Yiddish Mamme). This song was so popular during the 20's, and for the next several decades that American entertainers (notably Sophie Tucker) sang it in nightclubs and in vaudeville houses. In fact it was because of this fact that my father, a legitimate actor and singer in the Yiddish theater (before he became a full time cantor) rarely sang this song. The song receives a performance that is in turn tender and lyrical from Mr. Perlman. The Israel Philharmonic accompaniment is always superb, and probably because of Mr. Seltzer, always sympathetic.

The second song is "When the Rebbe Elimelech Becomes So Very Merry..." (*As der Rebbe Elimelech is geoyrn asoi freylach*). It is because the lyrics are in Yiddish rather than in spite of the language that this song is still as well known as it is.

Songs number three and four vie with each other as to which will tug more at one's heartstrings. Number three is the Gebirtig song "Rezele" while number four is "At the Fireplace" (*Oif'n Pripetchik brennt a feier'l*). Lyrics and Music are by Mark Warshavsky. Not every song of worth is a folksong or the composer is unknown. The really good ones DO have composers even though most people could not care less about who they are.

Even the Israeli national anthem, composed by N. Hertz Imber is often listed without mention of the composer's name. (Yes, we know the tune owes its origin to Smetana's Moldau and that

Smetana also borrowed from folk sources.) I digress, sorry.

We have already made mention of the almost Romanian Rhapsody (Enesco) given a spirited reading by Mr. Perlman and friends here. What follows is "Raisins and Almonds" (Better known as *Roshinkes Mit Mandelen*.) This now classic song was composed by Abraham Goldfaden for his Yiddish operetta "Shulamit." Perlman performed this song as well as *Oif'n Pripetchik* in Schindler's List.

It occurs to me that these "popular" songs may not be popular with all segments of Jewry. These are all eastern European songs in origin, style and feeling. Sephardic Jews may have little empathy for them, indeed most Sephardim may not even know of them.

American teenagers may even associate them with something even shameful in their heritage, something they would rather forget. I would suggest that we do not forget the twice destruction of the Temple, both of them caused by military defeats. We do not forget the Inquisition or the bloodletting of the Crusaders in the Middle Ages or the pogroms of the 19th century. Nor are we ashamed of the Shoah. This is part and parcel of what and who we are.

If these songs are not known or popular ones today, they ought to be. That our grandparents and their grandparents spoke, thought and sang in Yiddish is or ought to

be a source of pride, not shame. The Partisan Song was written and sung by heroes and martyrs — sung in Yiddish.

The next song: "By the Wayside Stands A Tree" also better known as "Oif'n Weyg shteyt a Boim" receives a performance that can only be described as stunning. I would now like to pay tribute to the ISO again. Not the strings alone but also the solo winds. The only (modest) reservation occurs in the next song "A Dудele" called simply "A Song" in English. This is not really correct but it will do. I did not care for the klezmer licks in the clarinet, even though they were very well played. I have the arrangement by Leo Low too much in my head perhaps.

The last song is the Oscar Strock melody "Where Shall I Go?" also better known as "Vi Ahin soll ich geyn?" with lyrics by S. Korntayer. I enjoyed the music as music, artistically performed as music with a strong Jewish connotation.

For people who do not know these songs or the words associated with the music, this would be an excellent place to start. As I wrote at the start, either you will adore the playing of Itzhak Perlman or you don't like the sound of a violin superbly played. This violin playing is indeed superb. (A *m'chaye*.) This CD is strongly recommended.

Dr. Gold may be reached at: 12 Avenue B, Rutland, VT 05701-4503 or by e-mail at: DrMGold@juno.com.

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Bard

Continued from prev. page
and control the others." This fear explains the Arabs' frequent claim that Israel seeks to expand from the Nile to the Euphrates. It also helps explain complaints heard from the Egyptians, Palestinians and Jordanians that Israel is trying to dominate their economies.

For Americans, peace is a top priority, but Glidden says the Arabs' "emotional need for vengeance to eliminate the ego-destroying feeling of shame" takes precedence. As an example he cited an Iraqi cleric who said in 1938 that a

jihad for Palestine was everyone's duty, and that if the Arabs lost they would suffer "humiliation, death and eternal shame."

Glidden added that time is irrelevant to the Arabs' pursuit of justice, which is why it is common to hear Arabs talk about the fact that it took centuries, but they eventually defeated the Crusaders.

Here it may be politically incorrect to believe that Arabs think differently, but it is considered a fact in Israel. If you don't accept this, you will never understand the Arab-Israeli conflict.

Milk, Honey & Vinegar

Communication failures

By JUDY CARR

With new immigrants pouring into Israel at the rate of a few thousand a week, it is not surprising that many of the people you find here do not speak the language of the country.

The immigrants are given a five-month Hebrew course and then told to go and find work. It is surprising how well they learn and how well many of them manage. New immigrants work in shops, in supermarkets, at all kinds of jobs, with very few hitches.

The problem is the Israeli born in Israel to a non-Hebrew speaking family. They go through school and army never really understanding, never knowing what anyone is talking about. As a result, they are rude and hostile and extremely unhelpful, existing only to hinder and obstruct.

When you speak to an Israeli — and here I do not refer to a new immigrant — you have to repeat everything you say. You are met with "What, what, I don't understand." And when you repeat your simple request, they have to work it out and have it explained. This leads to arguments and tempers lost.

There are, of course, many who do understand Hebrew and some of these take delight in messing you about and pretending they do not understand, making a thorough fool of you.

I spoke to the receptionist at the Ministry of Industry and Trade, asking for the spokesman who deals with journalists.

"Don't understand a word you say," said the girl, mimicking my British accent.

Would such a girl be employed as assistant to a minister in America? If she did bluff her way into the job she would not be employed for long.

This is the explanation of all the accidental shootings in the army. The Israeli soldiers killed by friendly fire, the Palestinian child shot down. The soldiers do not know what they are doing. They do not understand their instructions. They are in an absolute muddle.

I sat by an Israeli lawyer talking to a municipal official. When they spoke, none of them spoke in complete sen-

tences. They just fired short phrases at each other of five or six words at most. One was guessing what the other was saying.

How can you run a municipality, an army, a ministry, with such a lack of knowledge of how to speak?

No, the fault does not lie with me. I have Hebrew-speaking friends with whom

I get on perfectly. Friendly, cooperative people.

If you are there just to make a fool of people, how come you remain in your job? But no one fires them; it is all acceptable. All happy. The fact that I am not happy with the situation just rules me out.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61063 Israel.

About Books

By JACK FISCHEL

The many books dealing with aspects of the Holocaust are obviously reaching an audience, inasmuch as publishers continue to announce

Jewish pigs and apes. Fascinating history! Continuum (this month, \$24.95).

I've just come across an incredibly interesting book that was published in paperback in 1992 (and fortunately is still in print), but is important enough to call to your attention. The title is *The Atheist and the Holy City: Encounters and Reflections*, by George Klein with a foreword by Lewis Thomas. Klein, a Hungarian-Swedish Jewish atheist cancer pioneer, has written a book of essays on many different subjects, but the chapters relating to Nazi science and the doctors who performed experiments in the death camps alone are worth the price of the book. The MIT Press (\$11.95).

Nazis and Jews are the subjects of a novel that should pique your interest, and it is not because the pulp-fiction work is that good, but because of the author's background.

Quietus, by William Van Pooyck was written by a man who is currently awaiting execution in Virginia's death row for the murder of a prison guard in West Palm Beach, Fla. The novel was submitted for consideration to one of the judges on the Wallin Prize Committee who passed it on to me. 1st Books Library, The International Online Library (available through www.1stbooks.com npa).

new titles.

A new book about the *Shoah* that is bound to attract interest is *Animals in the Third Reich: Pets, Scapegoats, and the Holocaust*, by Boria Sax. The author received his doctorate in Intellectual History from SUNY Buffalo and has been a consultant to many human-rights organizations including Amnesty International.

Sax writes how the Nazis reduced all ethical issues to biological questions whereby predators — wolves, eagles, and so forth — were exalted along with their human counterparts, party leaders and functionaries — while the "enemies of nature," whom they sought to dominate and destroy, were identified as sheep. The Nazis apparently elaborated their own symbolic system of relating certain animals to supporters and antagonists of the movement — Aryan wolves and horses;

4 congregations in joint service

HAMMOND, Ind. — The four congregations in this area of Northern Indiana held a community Shabbat service on Friday, Dec. 15 at Congregation Beth Israel here. They were B'nai Judah of Whiting, Beth El of

Munster and Temple Israel of Miller.

Guest speaker was David V. Kahn, author of "The Peace Process, Through My Eyes", who is a past president of the American Jewish Congress.

By RABBI RAPHAEL OSTROVSKY

A few months ago my colleague, Rabbi Vernon Kurtz, newly elected president of the Rabbinical Assembly of America, was invited to Korea to participate in an international symposium on Jewish culture and the Bible. The symposium was to signal the opening of the Israel Cultural Center in Seoul, Korea. Its mission: the promotion of an amicable relationship between Israel and Korea.

The Korean people love Israel. To them, Biblical studies and the Hebrew language are of great interest.

Konkuk, the second largest university in Seoul, with some 20,000 students on two campuses, has a Department of Judaica chaired by professor Tae-Yeung Yoo. He received his Ph.D. at Hebrew University and taught at Beersheva University.

The symposium opened. The first speaker was a Korean pastor who spoke of the importance of the Bible and Christian tradition. Rabbi Kurtz was then introduced and spoke on "How The Bible Permeates Jewish Life and Culture as Portrayed in Jewish Customs, Ceremonies and Daily Life." As he spoke, phrase by phrase was translated into Korean by Professor Myung-Duk Choi, one of the Judaica professors at Konkuk.

There were other speakers, and the day ended with a lecture on the meaning of Brit Milah (circumcision) and the Covenant, and a performance of Hebrew songs led by a Korean teacher and his students.

In the last few years, Israel and Korea have enjoyed a very close relationship. Currently Israel sells Korea \$1.5 billion in goods and receives some \$600-\$700 million. There are government, military, high tech and business contacts between the two nations. Koreans see their fate as similar to that of Israel. They are both inheritors of ancient lands once more reborn. Korea sees itself as a beleaguered country with enemies on all sides and possessing few natural resources. It has a large diaspora, and it recognizes that if it is going to be successful in the modern world it must revolutionize its economy to become more high tech and focused on education. These are the very values that Israel emphasizes.

It is interesting to note that students in Korea learn Talmud just as Israelis learn about the War of Independence in the United States. There is also great affinity for Jews, because there is no latent anti-Semitism. Korea has never had an indigenous Jewish community, and it does not have the history of anti-Semitism that was present in Europe.

Those involved in the Israel Cultural Center want it to become a place to teach Hebrew, inform people of Israel and its culture, and present opportunities for the study of Judaism through books and media. The symposium was only the first of what is hoped will be many future programs. Hopefully, the Israel Cultural Center in Seoul will flourish and thrive. The Rabbinical Assembly, through the efforts of its president Rabbi Vernon Kurtz, has been helpful in creating bridges between the Korean people and the Jewish people, and between Korea and Israel.

Rabbi Ostrovsky serves Congregation Beth-Israel, Hammond, IN.

Kleiner

Continued from page 5

the same museum, Feb. 24 through April. Artists Play with Fire, also at the Norton, begins on March 31.

A diverse selection of art lectures is running at the Naples Museum of Art, until the spring. The lectures are held in the Daniels Pavilion, at the Philharmonic Center for the Arts, in Naples. Among the Chinese Art Lectures The Song of Life will be presented Feb. 23, Taoism and the Arts of China will be given March 9.

Several film festivals will be held this winter in south Florida. The Israel Film Festival runs Jan. 25-Feb. 1, inventura: the Miami Film Festival will be held Feb. 23-March 4; and the Palm Beach

International Film Festival runs April 19-26.

For kosher dining there are dairy and meat restaurants in various areas, from Miami in the south, to Boca Raton in the north. A recent poll of reader's choice restaurants by the Sun Sentinel of Fort Lauderdale included two kosher restaurants. The top winner was Eilat International Café, in Boca Raton. The runner-up was East Side Kosher Restaurant and Delicatessen, in Margate.

Singles visiting south Florida should check for singles events, as there is now a very large singles population in the area, with many programs that cater to this group.

Controversy over new Israel history text books

By AREI HAMIFRATZ, in *Kiryat Bialik weekly*, Sept. 22, 2000.

Whole chapters are missing from the history textbook now being used by ninth-graders at the Rogozin school in Kiryat Ata and the Netanyahu school in Kiryat Motzkin. There is no mention in a "World of Changes," of Chaim Weizmann as the first president; David Ben-Gurion, too, has vanished. There was no uprising in the Warsaw Ghetto, and the activities of the Hagana, Palmach, Lehi, and Etzel get all of four words. Yet, the Ministry of Education insists the book is outstanding.

A study conducted by scholars at the Shalem Center think tank has found that the book leaves out important chapters of Zionist and Israeli history.

When students were asked who Ben-Gurion was some answered that he was the president or chief of staff. Others went even further and asked: "Isn't he the fellow from the ads for Yotvata chocolate?" Another student said that Moshe Dayan was the "minister of something or other." They remember Chaim Weizmann only because of his family relationship to former president Ezer Weizman. "They must have been cousins or something like that," said a ninth-grade girl.

The book – which was published by the Ministry of Education's Curriculum Division – ignores a whole series of important persons and key events in the history of Zionism, and, according to the Shalem Center scholars, relates to other events in a distorted fashion. The president of the Shalem Center, Dr. Yoram Hazony, its academic director, Dr. Daniel Polisar, and Dr. Michael Oren, who conducted the research, think there are many deficiencies in the book. "A World of Changes is supposed to describe Jewish and world history in the 20th century but deviates radically from the ac-

cepted lines of Zionist historiography found in previous Israeli textbooks. The roots of the process go back to the time of the Shamir government, which appointed a committee headed by Prof. Moshe Zimmermann to revise the ninth-grade history curriculum," notes the study.

The drafting of the curriculum and the writing of the book extended throughout the 1990s, under the Rabin, Peres, and Netanyahu governments. Recently the book was introduced into the syllabus in schools throughout the country. The book was edited by Danny Ya'akobi of the Ministry of Education's Curriculum Division, backed by academic advice from a group of professors, including Prof. Israel Bartal, who currently heads the committee drafting a new history curriculum for senior high schools.

The Shalem Center study offered examples of a variety of deficiencies in the book: There is no mention of Chaim Weizmann as the first president of Israel; David Ben-Gurion's diplomatic activity before the establishment of the state is summarized in a single sentence, and his picture is absent. The book fails to mention the Warsaw Ghetto uprising or any other Jewish resistance against the Nazis. The anti-British campaigns of the Hagana, Palmach, Lehi, and Etzel are described in a scant four [Hebrew] words, "and violent activities on the other hand." The account of the Six Day War fails to mention the blockade of the Gulf of Eilat so it is not obvious that it was a defensive war. IN the chapter on Israeli history since the 1970s there is no explicit reference to terrorist attacks like those in Munich, Ma'a lot, and Misgav Am, on the Coastal Highway, and others. And the Entebbe operation, an anti-terrorist action undertaken by Israel, never took

Continued on page 10

Let it sink like a stone

By MERON BENVENISTI

The inordinate amount of attention paid by this newspaper to a crude political treatise clearly hostile toward the world and everyone in it, penned by a man who doesn't belong, is much more interesting than the treatise itself, Dr. Yoram Hazony's *The Jewish State: The Struggle for Israel's Soul*. After all, there is nothing new in Hazony's conspiracy theory and the accusation by right-wing fringe groups that Israeli intellectuals are poisoning the soul of the nation, undermining Zionist and Jewish values, destroying the younger generation and endangering the very existence of the State of Israel with their post-Zionist, anti-Jewish and "universal" leanings.

The "new history" that Dr. Hazony has embroidered to hit back at the "new historians" of the left is laughable. Baruch Kimmerling and Israel Bartal have already discussed the distortions, half-truths and unfounded claims, and the fact that Hazony's intellectual world is made up of good guys and bad guys. At most, his book is an esoteric document portraying in the simplistic, self-righteous, narrow-minded, anachronistic way of thinking of a group of nationalist-clerical intellectuals who are trying unsuccessfully to participate in the lively, pluralistic, contradiction-filled discourse characteristic of Israeli society.

By rights, this book should sink like a stone to the bottom of the pond of Israeli discourse without so much as a ripple. Unfortunately, it has made waves, not because of any intrinsic worth, but because it has kicked up a storm on the other side of the ocean, in the United States. Wealthy, influential right-wingers in North America are trying (and succeeding) – with the help of money and benefits handed over to Israelis for financing their election campaigns and supplementing their incomes – not only to determine the political agenda but also the character of Israel, to make it fit the heroic posters hanging on the walls of synagogues and community centers across the American continent.

The echoes of debates going on here, the publicizing of documents about the less heroic aspects of Zionist history, the reports of corruption and discrimination, the mall culture which has developed – all of this is horrifying and confusing to them. They need the uni-dimensional image of an Israel that is proud and always right, and so they embrace the vision of Hazony and his ilk, even if his treatise harms Israel's image far more than the "new historians" of the left. Careful to exercise the principle of equal opportunity, they invite Israeli intellectuals to visit their communities and debate Hazony's vision. Many of these intellectuals cannot resist the temptation. If they turn down the offer on the grounds that they are not prepared to legitimize this spurious piece of scholarship, people will accuse them of being intolerant and smug. And what about the trip to America they would have to pass up?

But one cannot put the blame entirely on our brethren across the ocean. Another reason for responding to Hazony's work is the opportunity to settle accounts with the "new historians" and dissociate oneself from those who want the public – and especially the school system – to know that historical truths have been hidden, false myths have been perpetuated, and the time has come to think

Continued on next page

(A letter to Ha'aretz) A cold and distant book

By SIMCHA STEIN

The debate over the ninth-grade textbook, *A World of Changes*, edited by Danny Ya'akobi, has been heating up recently. *A World of Changes* has gathered around it the leading historians of the period and even received the seal of approval of the Ministry of Education's Curriculum Division. At face value, the book should offer the finest product of the link between the teaching of history and education. But does it?

Historically speaking, the book takes us back a generation in everything associated with the Holocaust. The historical narrative of those days dealt exclusively with one facet – the German side. They grappled with questions like: What was the Final Solution? What were its stages? What plans did the Germans have? The Jews and what happened to them served only as the backdrop. So too in *A World of Changes*. There is no attention to the Jewish side and its attempts to survive and fight the Germans.

Since the Eichmann trial, academic research, pedagogy, and education have developed in a direction that places the Jews' response at center stage. This book sets us back again. But more serious is the fact that whereas the textbooks of bygone years, half a century in the past, did talk about Jewish endurance, the partisans' fighting, the ghetto uprisings, and the death camps, this book does not refer to Jewish resistance in the text or even in the illustrations. There is no mention of the Warsaw Ghetto uprising.

And what is the criticism in the pedagogic realm? Here we can say, by inversion, that it falls into its own trap. One of the first pages is devoted to the American philosopher John Dewey and refers to his critique of education: "The objectives of learning, he said, were limited to transmitting facts and details... Dewey explains that... the learning process is a process of inquiry and searching and should encourage curiosity and creativity." Dewey wrote this in 1916. A book that devotes an entire page to Dewey really ought to apply his theory properly. But it turns out that the book in question is anti-Dewey and thus diametrically opposed to today's educational methods.

The book covers an extended period and attempts to do justice to the most prominent events that took place in the world. Consequently, it is superficial and does not stimulate students to inquire more deeply. It is also unclear how much credit the ninth-graders are being given, since, judging by the questions scattered throughout the book and their relative position (right next to the answers), one might conclude that they are reading-comprehension questions rather than questions meant to get students to grapple with, internalize, and think about the text.

The oversimplified educational approach of the book turns the study of history into a cold and distant enterprise – an exhibition of rote learning rather than of creative thinking.

Mr. Stein is the Director of the Ghetto Fighters' House.

Digest of the Yiddish Press Textbooks

Appreciating Sinchovitz

By RABBI SAM SILVER

Sinchovitz means joy, and Sinchovitz Sinchovitz has brought joy to those who enjoy good literature. One of the world's leading Yiddish authors and



phenomenon: the emergence of women in all fields of endeavor. For some reason, the ladies have been elected to hundreds of municipal posts in various cities. They seemingly outnumber the men in law and in medicine, and they dominate a number of industries. The *Forward* writer marvels at the situation and wonders why it has happened.

Tanya translated

Tanya is an Aramaic word which literally means "a teacher." The term is also used to describe a book containing the teachings of a sage or scholar. A famous "tanya" is that of Shneur Zalman of Lyada (1747-1813), founder of that branch of chasidism known as Chabad (chochmah, wisdom, binah, insight, and da'at, knowledge). That tanya, replete with pedagogic and mystical contents, has recently been translated into Hungarian by Naftali Kraus, who covers Israel for the *Algemeiner Journal*. The task took four years.

Theatrical legacy

New York City now has two troupes that put on plays in Yiddish.

Another city that boasts of
Continued on next page

poets, he is being lauded on his 80th birthday.

A native of Russia, he spent time in Poland, Siberia and Paris before coming to Canada. In his poems he has lamented the destruction of Polish Jewry, but has also brought comfort to those who remember its past glories. After working as a laborer, he went academic, studying at the University of Toronto and the Jewish Theological Seminary of New York. He became a teacher and lecturer and continued writing. His works in both English and Yiddish, including translations, fill a number of volumes. In the *Forward*, Moshe Wolf, of Detroit, mazal tov to the gifted writer.

Women of Ipanema

Brazil is experiencing a

Continued from page 8
place, to judge by the book.

The Shalem Center scholars charge that the book deprecates the importance of acts of Jewish heroism every child should know about and the importance of key figures who made a decisive contribution to the struggle for Israel's independence and security, such as Yitzhak Rabin, Moshe Dayan, Ezer Weizman, Shimon Peres, and Menahem Begin. They hardly appear until the 1980s, where they are mentioned in the context of the peace process.

"The Ministry of Education's academic-committee system, which is responsible for the writing of the book and its approval for publication, has produced a resounding failure," says Dr. Hazony.

According to Shalem Center spokesperson Shai Porat, "A World of Change" is one of three books used by ninth-grade history classes in Israel. We conducted this study of the book because it is new. The edition was officially introduced for use last year but only this year did many schools decide to adopt it. In my estimation the book is being used by about one-third of all schools. It was

published by the Ministry of Education. On the basis of our study, it is scandalous that the Ministry of Education allowed this book to be published. It omits essential events and important persons who influenced the founding of the state.

"Only a few examples are presented here. The whole matter of Ethiopian Jewry is not discussed. Yitzhak Rabin, Shimon Peres, and Menahem Begin, for instance, are mentioned for the first time in the 1970s and 1980s. We are calling for the book to be disqualified for teaching history in the schools."

The head of the parents' committee at Rogozin Junior High, Moshe Tsameret said: "I haven't heard about this study. If this is how things are, it is very serious. We are the Jewish people, and we have to learn, in addition to world history, our own history first of all. We have to pass on our people's heritage

to our children. Zionism is, in any case, becoming remote from the young people, and one reason Zionism is losing its way is ignorance and the teenagers' lack of connection with the state and Zionism. History is an important element in school studies, no less than math and English. We'll convene all the parents' committees and appeal to the Ministry of Education."

The head of the Ministry of Education's Pedagogic Secretariat, Prof. Michele Abutbul said, "The book is one element in a broad framework of history studies that students follow from sixth through twelfth grades. Hence, by the nature of things, it does not relate thoroughly to all the various topics pupils are supposed to learn about during the course of their studies until the end of high school."

Ministry of Education spokesperson Rivka Shraga

Continued on page 12

Misconceptions

When she's of age

By RABBI REUVEN BULKA

Misconception: A girl attains the status of bat mitzvah at the age of 12.

Again, as with the case of a bar mitzvah, it is not being

tion is not the same as a boy's. Girls generally mature earlier, and thus they reach their age of responsibility one year earlier than boys.

Although this may seem to be a legal fiction with no practical implications, this is not the case. For example, based on the fact that only an adult can lead the congregation in services, with some liturgical exceptions, it is important to pinpoint precisely when the child becomes an adult. More importantly, the matter of when the child graduates from "learning about" to "being obligated" is to the key issue.

In fact, the age for bar mitzvah and bat mitzvah should really be more dependent on the child's maturational level on attaining the stage of puberty, rather than on the more arbitrary age of 13 or 12. However, the more personal and subjective criterion for maturity is fraught with difficulties and potential embarrassment for those who reach puberty either very early or very late. Stipulating a specific age for religious responsibility becomes a communal norm, and everyone is, therefore, more comfortable.

Letter

Continued from prev. page
independently, unfettered by the bonds of the official narrative.

Typically, the response to Hazony boils down to a contest between who is a better Zionist. The old textbooks "devoted 60 percent of their space to Zionism, Israel and the Holocaust," writes Hazony, whereas the new ones "slash these topics to less than 30 percent." A malicious falsehood, protests Israel Bartal. Do the arithmetic correctly and you will see that the old textbooks devoted 30 percent to these subjects, whereas the new ones are up to 39 percent. Yoram Hazony will not succeed in dragging the writers of these textbooks into the "new historian" camp. They are more Zionist than he is.

In this battle, of course, the winner is always the nationalist, with his opponents agreeing that the school system is chiefly based on indoctrination and instilling values. Let us hope that the stone flung by Hazony sinks quickly. Any attention he gets (including this comment) only plays into his hands as he tries to become part of the Israeli discourse. (ha'aretz).



12 that is the key factor; instead it is the entry into the 13th year that is the decisive consideration, assuming that the extent of biological maturation is appropriate to the age.

For boys and girls, the precise time a child attains the status of an adult is upon entry into the 14th or 13th year, respectively. Regardless of what time the child was born, the day of birth counts as a complete day. Subsequently, 13 or 12 years later, with entry into the first day of the next year, one becomes responsible to fulfill religious duties as an adult.

It is also important to note that the girl's age of maturation

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Israel: As I See It

Clinton's blueprint for disaster

By SAMSON KRUPNICK

We stared at the map reflecting the proposed plan of President Clinton in utter amazement. Israel surrenders virtually all of Judea, Samaria



and Katif, the Jordan Rift and the Jordan Valley. Over 100 "settlements" are to be abandoned including the towns of Kiryat Arba, Bet El, Karnei Shomron, Hebron, etc and some 30 near the border retained.

We found it difficult to believe that Clinton would come up with this kind of wholesale withdrawal, in addition to the granting of full control to the Palestine Authority of the Temple Mount, most of the Old City, a division of Jerusalem with the PA ruling over the Arab villages within Jerusalem proper and the right of "return" for rejoining families of about 150,000 Arabs, their spouses, children or other "relatives."

This onerous proposal spells an absolute disaster for all of Israel. We wondered who could possibly come up with such a one-sided plan involving a complete and total surrender of all that was always considered by experts to be absolutely vital to the security of Israel. A sneaking suspicion of some "dirty tricks" activity in this matter prompted us to investigate the background of the so-called "Clinton Proposal."

It turns out that the veteran dirty trick experts were behind this Clinton plan. Three weeks ago "villain" Yossi Beilin was sent to Washington with this plan, which Clinton submitted verbatim. We have it on good authority that some of the American delegation were equally amazed at the Israeli concession totally uncalled for, even hinting at other requirements of the other side to cut arms, reduce their "police" force as required in the Oslo Accord, but there was no positive reaction from Beilin.

Acting Prime Minister

Ehud Barak, playing innocent of this arrangement with a straight face, offered, "If Arafat accepts we certainly must also agree. This time however the 'villains' Peres, Beilin and Ben Ami have gone too far. In his own cabinet two threatened to resign and two abstained."

Even the Labor Knesset chairman opposed the concessions of the Temple Mount, the Old City division and the Jerusalem partition. Everyone opposed returnees no matter under which terms they were designated. The Yesha (Judea, Samaria and Katif) spokesmen were virtually the only

surrender of land, authority of the Temple Mount and the division of Jerusalem. Mayor Ehud Olmert in protest against the Clinton-Barak proposal, moved his office to the Kotel for a week.

The Israel Defense Forces presented a protest against the proposal objecting to foreign forces on our land: a must requirement of a military hold in the Jordan Rift and Valley as well as control over the entire country including Palestine occupied land. Chief of Staff Mofaz insisted that this proposal makes it virtually impossible to protect our population.

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calm ones. Their attitude was "The entire plan is impractical and can't possibly be carried out. If it were even attempted we would have civil war in our country."

All the rabbis of Israel joined in a gathering at the Kotel in prayer for Divine guidance in this period of crisis and the avoidance of the

Security Chief Avi Dichter warned that a Palestine State would certainly be the shelter for thousands of terrorists. Efraim Halevi of the Mossad added that we are already dealing with organized and directed terror as part of the PA program of activity.

Acting Prime Minister Barak appeared on TV in a

lengthy interview with all kinds of alibis accusing Sharon of courting war while he, Barak was seeking peace desperately. He denied some provisions but failed to convince his listeners knowing full well his backtracking on his words and deeds. The polls appeared to spell disaster for Barak, losing at the moment by 20 percent after the showing of the map. Opposition parties attacked the proposal sharply as a plan leading to a disaster that will be difficult to correct if attempted now.

The attorney general had ruled that any agreement now concluded must be brought to a vote in this Knesset, a certain death blow to the Clinton plan if presented. At this writing Arafat has not yet agreed to meet. He is now conducting "a war of independence" which he expects to win and then to declare a State of Palestine with Jerusalem as its capital.

He does not want a "gift" from Barak. Here were some choice comments about the proposal and the Barak acceptance. One was by Knesset Member National Unity Party, Ze'evi (Gandhi by nickname) "Barak Hishtagaya" (Barak has gone off his rocker) or else he is a traitor worthy of the death penalty." Villain Yossi Beilin shot off the campaign (not for Barak) with a personal attack on Arik Sharon, the "murderer," the real type of "the ugly Israeli." Sharon, the hero of the Yom Kippur War and the one who drove Arafat and his leadership out of Lebanon, saved only by Kissinger. We think the real ugly Israeli is this, another well known Yossi, a Shimon (Peres) and a Shlomo (Ben Ami). The campaign regretfully will be a "dirty trick operation."

Samson Krupnick may be reached at 22 Pinksier, Jerusalem 92226, Israel e-mail krup@barak-online.net

Silver

Continued from previous page
A Yiddish theatrical group is Montreal. In that city's Sadie Bronfman Center plays in name loushen take place regularly. The troupe is the creation of a remarkable woman, Dora Wasserman. Decades ago she came from Russia and gladdened the hearts of devotees of Yiddish with performances in Yiddish. Her troupe has staged plays in the major cities of the United States, Israel, Russia, Belgium and other countries.

Mrs. Wasserman's achievements won her an award, the

Order of Canada. When Mrs. Wasserman took ill and had to retire, it seemed that the troupe would disappear. It hasn't because her daughter, Brina, has succeeded her and is proving to be a gifted impresario. In the Forward Sarah Rosenfeld chronicles the Wasserman saga and also pays tribute to a couple, Alan and Lenore Segal, who have created a million-dollar foundation that supports the troupe.

Sam Silver may be reached at 15436 Strathern Dr., Delray Beach, FL 33446.

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Social Calendar

By Jean Herschaft

President-elect George W. Bush has named a young Jew, aged 40, from Westchester, N.Y., to be his daily spokesman to the vast press corps. The Jewish Week highlights in its Jan. 5 issue.

Ari Fleischer, single, has been the Bush campaign spokesman. The Washington Post dubbed him "Mr. Congeniality." He comes from a Reform family of Pound Ridge, N.Y., but has been active with the Lubavitcher circle in Washington headed by Rabbi Levi Sheintov.

Linda Chavez, the president-elect's choice for labor secretary, is married to a Jew and is raising her three sons as Jews, a delighted member of our faith writes in praise in a letter to the editor in the New York Times, Jan. 5 letters page. The writer was proud, too, that in her first press conference on her appointment, she noted that her father was a hard working manual laborer who introduced her to books and ideas and her mom, who worked in restaurants and department stores, supported her through schooling, in which she excelled and which led to her multi-faceted career.

The letter's writer, Herbert Grossman of Silver Spring Md., noted "that she promotes education and hard work in place of government handouts and that she is open to people of other faiths and ethnicities only add to her public stature."

New York Assemblyman Dov Hikind (Orthodox) has raised over \$80,000 (cash, checks in hand) to buy bulletproof vests for Israeli medics in areas severely attacked, such as West Bank soil. Highest elected officials have bought them, including Governor Pataki, New York State Comptroller Carl McCall, City Council Pres. Peter Vallone, state House Speaker Silver, N.Y. City Comptroller Alan Hevesi, Bronx Boro head Ferer and numerous others. It is suggested that a good number hope for Hikind's support in the elections slated for 2001 and 2002. However, their strong passion for Israel is evident as well.

Politicians are not the only ones who have pitched in with cash for the bulletproof vests. Jews from Boro Park, Brooklyn, Hikind's neck of the woods, avid listeners to his radio program is heard late Saturday nights on local WMCA have raided their bank accounts to save lives in Israel, Hikind proudly notes.

The true angel of Yiddish revival in New York City, bringing a second Yiddish theater, is a 90+-year active head of a Zionist organization named **Yekahie Dobekirer** ("Doby," for short) the husband of **Sally Delson**. Both are retired Israel Bonds professionals. Doby invested a good part of his life savings to bring "Green Fields" to fruition. **Zygora Spaisman's** dream for another Yiddish theater gem shred with Doby not only came true with success, but meeting with more than success, it is now moving to the Lambs Theater on west 44th Street, east of Broadway. Broadway! Who could pray for more? None of the press releases tell you the true angel is a white haired angel who loves Israel akin to his love and volunteer activism for the Jewish State. Congratulations, Doby, Zygora Spaisman, artistic director and star of "Green Fields." (It opens the last week in January.) (We are privileged to be longtime friends of Doby.)

JNF judge excoriates it

NEW YORK — A former judge appointed by the Jewish National Fund after it was criticized for uprooting trees which had been planted as the result of gifts to it has exonerated the JNF after a five-month investigation during which he interviewed 18 JNF workers. Judge Arie Segalson criticized the reporter who wrote the article that appeared in both Maariv and

Hol HaZaman asserting that their reports do not reflect reality. The photos accompanying the article were stated as "misleading."

After the article appeared the current professionals in charge of the tree planting were said not properly supervising their workers and it was decided to restructure the management.

Jews By Choice

Going slow

By MARY HOFMANN

Here it is, another new year (Yay! I made it!) which got me thinking about resolutions.

Every year at the High Holy Days, of course, I spend



hours thinking about ways to improve myself, but those resolutions are about relationships between me and my family and my community and my God.

The secular New Year, on the other hand, all but screams for resolutions for personal self-improvement... between me and me. Two years ago I remember resolving to lose 30 pounds. Amazingly enough, I did, only to find out I had cancer (the weight loss wasn't caused by the cancer... the weight loss enabled me to FIND the cancer). I spent last New Year's in the hospital fighting off a mystery infection that no amount of antibiotic seemed to be able to cure, no doubt because I was without white blood cells (simultaneous chemo and radiation will do that to a person). About the best I could do in the way of resolutions last year was to promise to pull myself together and start living again — and I did!

This year my resolution may be the simplest yet. You know the ubiquitous traffic sign that says GO SLOW? I plan to make it the metaphor for my life this year. Why? As a lifelong overachiever, my year of surgeries and chemo and radiation was a bizarre combination of sickness, disabling fear, exhaustion... and bliss. I've never given myself permission before to do absolutely nothing. And I found that, although I spouted the right words about keeping Shabbat, I somehow always managed to keep busy at the same time.

It took cancer to convince me that rest really is an essential religious experience, and I've learned I need it even more than once a week. So though I quit many activities, I'm still the congregational

president, I'm still working more than full time, I'm still spending stressful time daily with my mom who has Alzheimer's, I'm still writing, I'm still mentoring.

I'm still pretty pooped at the end of the day.

But I've changed my attitude, and that could make all the difference. Now, instead of conceptualizing life as a series of deadlines that must be met

something restful.

I've found that daily walks with my 70-pound poodle puppy do my stress level a world of good, as do yoga and crocheting and reading. Bliss happens. It happens when I breathe deeply, when I roll on the floor with my puppy, when I hug my husband, when I slide down under the sheets with a good book.

Deadlines come and dead-

The secular New Year, on the other hand, all but screams for resolutions for personal self-improvement... between me and me. Two years ago I remember resolving to lose 30 pounds. Amazingly enough, I did, only to find out I had cancer (the weight loss wasn't caused by the cancer... the weight loss enabled me to FIND the cancer). I spent last New Year's in the hospital fighting off a mystery infection that no amount of antibiotic seemed to be able to cure, no doubt because I was without white blood cells (simultaneous chemo and radiation will do that to a person). About the best I could do in the way of resolutions last year was to promise to pull myself together and start living again — and I did!

no matter what, I stop myself at the first sign of stress and say, GO SLOW! Then, instead of clenching my teeth and charging forth, I stop and do

lines go (much to editors' and principals' distress, I suppose) and I'll either get things done or I won't, but life will go on. I plan to be here while it does.

Textbooks

Continued from page 10
noted that "all the allegations against the book made by the people from the Shalem Center were thoroughly checked by the leading scholars in Israel and proven, one by one, to be half-truths, inaccuracies, and distortions. Removing the book

from its context and noting facts that are ostensibly not mentioned in it attest to tendentiousness rather than an attempt to investigate the truth. In sum, you could say that an injustice has been done to this book."

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It's Arlene Peck!

Suicidal statehood

By ARLENE PECK

My dovish friends in Israel are angry with me.

They feel that I sit cloistered in the safety of Marina del Rey, Calif., and advocate



war. Or, at best, the loss of the elusive "peace." The truth is that I am as exhausted as everyone else is over war and the Arab incessant terrorism. However, I just don't see any alternative.

There is virtually no leadership in Israel. The country badly needs some order and it's not getting it from the present government. It's amazing that, no matter how intolerable the situation becomes, talk is still being made to bring back Shimon Peres. Wasn't he the serial loser who led the party to electoral defeat no less than five times, and they want to "try again?" It was Peres who began the clearance sale of all the national security and strategic interests of the state of Israel. Yet, Barak has gone even further than even thought possible by Peres and his vision of a gentler and softer Middle East.

The eagerness of desperation from the retiring American president and the absolute folly of Israel's caretaker prime minister to fling the country away in his hopes that will get him another go-around in power are ludicrous.

And Arafat is wily and clever as always. He will somehow make it look like Israel is the disputant that doesn't want peace. This, despite the fact that it's the Arab terrorists who are out of control. Logically, any leader would insist on stopping the violence before continuing, but not Ehud Barak. And if Arafat cannot now stop it, he shouldn't be in charge.

Recently I listened to Henry Kissinger speaking on the Charlie Rose show. For once, I totally agreed with him when he said that for the past 35 years he had known every

prime minister and none of them would do what Barak is doing. Especially with the looming election and only having the support of 20 percent of his Knesset.

What kind of man who, although increasingly isolated from the nation he leads, continues to push for a tainted peace pact with the Palestinians before the upcoming elections? Is it not enough that he has been abandoned by any allies that he might have once had? Even the Arab vote who put him in and Barak's core constituency of Russians and nonobservant Jews of European origin are disillusioned

how Barak's family is terrified that because this caretaker politician has broken so many taboos in his talks with the Palestinians that he could become a target of a right-wing assassin. Especially when at right-wing rallies they show posters with the upraised bloodstained hands of one of the Palestinians who lynched two Israeli soldiers in October with the caption "Barak's partner."

G-d forbid there should ever be another assassination. However, I believe Barak should be tried for treason at this point. I think it was best summed up by political science

There is virtually no leadership in Israel. The country badly needs some order and it's not getting it from the present government. It's amazing that, no matter how intolerable the situation becomes, talk is still being made to bring back Shimon Peres. Wasn't he the serial loser who led the party to electoral defeat no less than five times, and they want to "try again?" It was Peres who began the clearance sale of all the national security and strategic interests of the state of Israel. Yet, Barak has gone even further than even thought possible by Peres and his vision of a gentler and softer Middle East. The eagerness of desperation from the retiring American president and the absolute folly of Israel's caretaker prime minister to fling the country away in his hopes that will get him another go-around in power are ludicrous.

with him. The opinion polls continually scorn him and the attorney general, Elyakim Rubinstein, publicly commented that "His pursuit of negotiations was technically legal but, ethically questionable in the midst of a campaign."

The LA Times recently printed a front-page article on

tist Shlomo Avineri, "A government that is a minority government, a transition government, and one headed by a prime minister who has resigned, is conducting negotiations on one of the essential and most important things that any Israeli government has ever discussed. Not only peace, but Jerusalem and the

Temple Mount." Now tell me folks, what is wrong with this picture?

The country is in fear that he should be allowed to make decisions about the fate of a people, which is what's at stake here. It should not be done under such pressure. It shouldn't be done at all.

No wonder the Arab League is insisting that the Palestinians living in their midst return to Israel. They raised those people in their filthy refugee camps for generations under hate and hostility. Their babies were raised with violent anti-Semitism against the Jewish State. Now

By HAROLD JACOBSON

People who argue that Judaism is only a religion and nothing more will have a hard time explaining that show business phenomenon named Jackie Mason, the comedic darling of Broadway and the road show.

His long run tour de force at Toronto's Performing Arts Centre as well as at other theaters on the continent in a show called "Much Ado About Everything" demonstrates that this ex rabbi and Borscht belt entertainer can still dazzle audiences with his Jewish body language, Yiddish-accented English, rapid fire repartee and brilliant timing.

The story has been told many times: Mason was discouraged by the professionals 40 years ago from entering the show business arena because he was "too Jewish." What they perceived as a liability, he proclaimed proudly as an asset for which no apology was required.

The scion of a rabbinic family (his father was a rabbi and two of his brothers are rabbis) Mason discovered early in his career in the pulpit that the members of his congregation responded better to his jokes than to his religious homilies.

The rabbinate's loss was a gain for that difficult but rewarding vocation of stand-up comic. After years of one-night stands in Catskills resorts, Mason's big break came

that they are on the second and third generations of violent troublemakers their Arab brothers don't want to claim them in their countries. They want three or four million of these Palestinians to move into Israel.

Is there any doubt that such a move would be the death knell for the Jewish State?

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with an appearance on the Ed Sullivan show, a Sunday evening television variety extravaganza of the 1960s and 70s.

Mason is fond of re-telling the story of the debacle associated with the Ed Sullivan appearance: an inappropriate hand gesture from Mason enraged Sullivan to the point that he put the Jewish comedian in "cherem," that is to say, prevented him from re-appearing on television or in other entertainment venues.

This was the lowest point in Mason's career but, as he often indicated in interviews, rejection by Sullivan did not pauperize him and he steadily regained his equilibrium by returning to the mountain hotel circuits, where his unique talents were appreciated.

By the 1980s and 90s Mason was registering an impressive number of comebacks, — several one-man Broadway shows (including the fabulously successful "Politically Incorrect") best-selling compact disc recordings, appearances on television, numerous media interviews and sold-out houses on road trips.

During his December 2000 month-long Toronto show Mason peppered his largely Jewish audiences with his standard monologue consisting of the following general ingredients: teasing guests sitting in front rows, labeling all adversaries with ungracious

Continued on next page

A witty comedy

Review by MORTON I. TEICHER

Watch Your Mouth. By Daniel Handler. New York: Thomas Dunne Books, St. Martin's Press, 2000. 232 Pages. \$23.95

This bizarre novel has sex, a golem, Rabbi Tsovis, incest, Jewish words, and more sex. There is even an informed discussion about the four children at the Passover seder: the wise one, the wicked one, the simple-minded one and the one who does not know how to ask.

The book is divided into two unequal parts with the first using acts and scenes of an opera as the framework. The lattice for Part 2 is a 12-step program, familiar to recovering addicts. Neither of these two "organizing principles" makes much sense but then, this isn't a story to make sense. Rather, it is a witty com-

edy filled with such puns as "Cyn," the name for Cynthia Glass, female protagonist.

And she is indeed a sin! She spent most of her junior year at Mather College sleeping with Joseph, the male protagonist, and she is now bringing him to her home in Pittsburgh where they have summer jobs at Camp Shalom, a Jewish day camp in the area. There is a hilarious scene as they are finishing their first family dinner with Cynthia's parents, Dr. Ben Glass and Mimi Glass, her brother Steven (sometimes Stephen) and her grandmother. When Cynthia and Joseph are about to rise from the dining table to go to bed, Gramma vigorously protests when she learns that they are planning to share a bed.

"It's against the law, it's against the laws of nature," she shouts to no avail. Her objections would have truly known no bounds had she become aware of the fact that this departure from her sense of proper behavior was relatively mild compared to the incestuous relationships involving all members of the Glass family — father-daughter, mother-son, brother-sister.

Further defiance of convention comes with the intergenerational relationship of Mimi and Joseph. The golem, created by Mimi working in the props department of a local opera company, wreaks bloody vengeance on all members of the family for their nefarious behavior. Or does it?

In Part 2, Mimi, supposedly dead, re-appears with Dr. Zhivago, the physician who treated her when she "died" in Part 1. Also in Part 2, there is a withering portrait of Dr. Ben Glass who offers workshops on "Creating a New Man" in northern California, close to the Oregon border.

Joseph arrives to warn him that there really is a "new man," the golem who is coming after him. There are more impossible scenes, lending an ironic and comic air of surrealism to this zany story.

The author, Daniel Handler, came east from his native San Francisco to attend Wesleyan University. He graduated with his bachelor's degree in 1992, after producing a prize-winning poem. At present, he lives in New York where he is a screenwriter and book reviewer.

thinking. Therefore, when going to a Mason evening, as with all stand-up comedians, one must suspend the normal critical faculties and join in the merriment.

Part of Mason's comedic technique flows from the disclaimers with which he prefaces many of his fast-paced remarks. He denies vehemently that he harbors any resentment toward any minority group — this, just before launching into a laughter-provoking assault on Jews, especially Jewish women (their shopping habits), Italians and other minority groups. Mason is the vivisectionist par excellence of materialism, affectation and cant, no matter what the source.

Mason

Continued from prev. page
epithets, making critical remarks about minority groups, of whom Jews were singled out as the most attractive targets, offering biting criticism of the feminist movement, ("why don't women pick up the bills at restaurants?") and targeting the affectation found in high priced restaurants ("give anything a French name and you triple the price.")

One of the problems in attending a Jackie Mason show is that audiences (including this member) tend to enjoy Mason's outrageous humor but are inevitably embarrassed to be doing so because the enjoyment is based on the acceptance of stereotypical

King and the Jews

Review by RABBI SAMUEL M. SILVER

Shared Dreams Rabbi Mark Schneider Jewish Lights Publishing. Woodstock, Vermont. 222 pages \$24.95.

Some of Dr. Martin Luther King's best friends were Jews. John Daves was his literary agent, and Sidney Levinson wrote some of his speeches.

In the famous Selma march he and Rabbi Abraham Joshua Heschel walked arm in arm. As Heschel later said, "I was praying with my feet."

Kivie Kaplan, president of the NAACP, was one of his companions. Dozens of rabbis accompanied him on his travels and joined with him in his endeavors. In the course of his all too brief life he addressed many synagogues and virtually every national Jewish organization.

The subtitle of this moving book is "Martin Luther King, Jr., the Jewish community." Indeed, the American Jewish community held King in high esteem and joined others in proclaiming him as a modern Moses.

The subtitle of this book underscores the theme of many of King's hundreds of talks: namely, that the Jew and the Negro have much in common, since both have been the targets of prejudice and oppression.

As the book indicates, it was not always easy for King to keep people by his side. Jews in the South, during the era of segregation, imperiled their lives and their businesses if they opposed discrimination. On the other hand, some of the Negroes succumbed to anti-Semitism. Malcolm X and the Black Panthers yielded to bigotry. One of the extremists is quoted as saying that Hitler didn't kill enough Jews.

King rejected that kind of bigotry.

He also walked a tightrope on the issue of anti-Semitism in Russia. He might have said that that was no concern of his. Instead he threw himself into the struggle to alert all Americans to protest the treatment of the Jews in the Soviet Union.

Another matter that dis-

tracted him from the battle against segregation was the struggle by unions against the exploitation of labor. His last talk was in Memphis, where he joined the sanitation workers who were striking against the poor conditions they faced. Shortly after that he was assassinated.

It generally was known that many Jews, including dozens of rabbis, sided with King in his campaign against segregation. Not as well known was the continued stand King took on behalf of Jews and the state of Israel. The author of this book is to be commended for putting into print the many pro-Jewish and pro-Israel talks by King.

He and some Jews also shared the antagonism to the Vietnam War. President Lyndon Johnson, a southerner, was responsible for the passage of many laws terminating discrimination against people of color. But Johnson was trapped by the war in Vietnam and when King and others condemned him for that, Johnson turned against them. He and J. Edgar Hoover, who wiretapped King throughout his career, were planning to undermine him when King was slain.

The quotations in this book remind us again of King's eloquence. Aside from his historic role as a liberator, which won him a Nobel prize, he was a superb literary craftsman. The speeches also reflect this refusal to depart from the principal of passive resistance. He would not join others in a call for physical violence.

The author of this book is also a "dream sharer." An Orthodox rabbi, he is the president of the Foundation for Ethnic Understanding. As president of the New York Board of Rabbis, he hobnobs with rabbis of other denominations.

Among his achievements is an amalgamation of rabbinical groups across the nation. He dubbed that group NABOR, the National Association of Boards of Rabbis. Mazal Tov!

Congregation considers morning services

CEDAR RAPIDS, Ia. — Since a number of congregants have expressed interest in Saturday morning

services Reform Temple Judah here is considering instituting them.

Mystery Person

Do you know who's who?

• The Mystery Person, a writer, spoke fluent Yiddish as a child.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

1 title, 2 books

Reviewed by MORTON I. TEICHER

False Papers. By Robert Melson. Champaign, Illinois: University of Illinois Press, 2000. 201 Pages. \$26.95

False Papers. By André Aciman. New York: Farrar, Straus and Giroux, 2000. 288 Pages. \$23.

Although these two books

carry the same title, they have little in common with each other except that they both deal with Jews who are looking backward. The relevance of the title to Aciman's 14 nostalgic essays is not clear unlike Melson's book where the title has literal meaning. It refers to

the fake identity documents that Melson's mother bravely obtained by deceiving a local Polish priest in 1941 shortly after the country was conquered by the Germans.

With these *False Papers*, Melson's parents became Count Zamojski and Countess Zamojska; he became the little Count Bob Zamojski. They fled from their home in Stanislawow after the Germans killed most of the town's 30,000 Jews and they stealthily made their way to Krakow, the capital of Nazi-occupied Poland. There, they used their "Aryan" papers to establish themselves and Melson's entrepreneurial father was soon making a great deal of money first by selling ads for the telephone company's yellow pages and then by selling aprons and raincoats.

The family lived in a large apartment with a maid and their next door neighbor was a Gestapo officer. Constantly fearing betrayal, especially after a series of close calls, they moved to Prague where they survived until the war ended by continuing to disguise themselves as Polish aristocracy and by hiding in the open, as it were.

This book is a remarkable departure from most memoirs written by Holocaust survivors who saved their lives by hiding in the forests or in the basements, barns and attics of friendly non-Jews or by somehow enduring through the travails of concentration camps. Unfortunately, the post-war experiences of the Melsons in America and Japan were not very happy although the author, who was "Count Bobi Zamokski," went on to earn his doctorate and eventually became a professor at Purdue University.

His gripping narrative, based primarily on extensive interviews with his parents and his own memories, is a

frank and exceptional story of survival.

Aciman looks back not to the Holocaust but to his childhood in Alexandria, Egypt which he and his family were forced to leave in 1965 when he was 14 and when Jews were no longer welcome. He went first to Rome, making numerous trips to Paris, until he finally came to New York.

His essays are ruminations about his life in these places, evoking remembrance and a sense of footlessness. Since Aciman is a professor of literature, his eloquent writing includes many references to great writers, especially Marcel Proust. He calls Wordsworth's Tintern Abbey "the most moving poem in English Romantic literature."

At least two of the essays deal with Aciman's return trip to Alexandria but, in almost all of them, he finds some connection to his birthplace.

This insistence on exploring the past is beautifully ex-

emplified in "Underground," which imaginatively examines the closing of a New York subway station. Similarly, Aciman establishes relationships to Alexandria in writing about Illiers-Combray, home of the Proust Museum, a Paris square, Bethlehem, a New York bus, Greenwich Village café or a Seder in Egypt, which is "a contradiction in terms."

Essentially, this is a book about recollection and retrospection. Also, it is a book about a man who can find no home but who lives in perpetual exile. The simultaneous power and delicacy of Aciman's writing make this a book to remember even though its title remains a puzzle.

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Scholar ahead of his time

Review by FRANK ROSENTHAL

Heschel, Susannah, Abraham Geiger and the Jewish Jesus, U of Chicago Press, 1998, 299 pp. \$16.95.

For almost 2,000 years Christian theologians have judged the Jewish religion, and by implication all aspects of Judaism and the Jewish people, to be inferior to Christianity. Jesus and Paul were thus assumed to have been violently opposed by the Jewish establishment of the day, and they in turn created a new religion of love which owed nothing to the calcified and legalistic aberration, the Jewish faith, controlled by hypocritical and narrow-minded Pharisees. Jesus was indeed the first Christian and not a Jew!

By the early 19th century a critical historical reading of their religious texts and traditions suggested to both Christians and Jews "that an unquestioned acceptance of the tradition's authority was no longer viable (p.23)." What was to be the role of inherited beliefs and practices in forging a new religious personality?

Abraham Geiger (1810-1874), born into an Orthodox Jewish family, was given a thorough instruction in Hebrew and Aramaic texts from an early age, coupled with Latin and Greek as well as mathematics and German. During his university years in Heidelberg and Bonn he was introduced to contemporary academic Christian scholarship on Judaism and he developed lifelong friendships with fellow Jewish students. His doctoral dissertation on Jewish elements in the Koran fore-

shadowed his later pre-occupation with a similar quest, the place of Jewish influence on Christian beginnings.

In general, new-testamental Protestant scholars — Catholics at this time did not yet examine their texts in a critical way — lacked a thorough knowledge of pertinent rabbinic source materials and, consciously or not, accepted the traditional supersessionary claims that degraded Judaism.

In *Geiger and the Jewish Jesus*, Susannah Heschel presents a meticulous and detailed analysis of Geiger's books and articles, their reception by the German academic audience and an evaluation of their long-range influence. While almost all of his critics readily recognized the soundness of his research, they would not accept his conclusions that Jesus was not unique but a Pharisaic rabbi, and that Judaism was not inferior but indeed superior to Christianity. This counter history was unacceptable to his Christian readers which might be why he was never offered a university lectureship, and it might also account for Geiger's increasingly strident tone in his condemnation of Christian falsifications in reconstructing the history of the early Church.

Today, 130 years after Geiger's death, Jewish scholars are a natural part of all disciplines within Biblical studies. That this book with its arcane academic subject was published by a university press is evidence of this fundamental change.

For special audiences

By SYBIL KAPLAN

Staying Jewish and Surviving College by Paul A. Silverman, Judaica Renewal Press, \$8.95 paperback, 118 pp.

This book is intended to help college students with topics such as keeping kosher, Jewish identity, dating and

friends, jokes, sororities, alcohol and drugs and more. Retaining Jewish identity is the primary focus of the book. Maybe it should be handed out with high school diplomas to Jewish students! —

Ages

Continued from page 16
early to say," he replied. Perhaps David Hartman should adopt a similar reserve before engaging in the Götterdämmerung scenario presented in this stimulating and disturbing volume.

Arnold Ages, a professor in The French Studies Department, University of Waterloo (Ontario) can be reached at sages@interlog.com

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Was demonstration for Barak pictured?

Dear editor,

The photo at the bottom of the front page in your Dec. 20, 2000, issue leaves me wondering: Is a demonstration "for Barak" really depicted?

The photo isn't very clear, in the copy I received, but what I see on the right is a sign that appears to read, in Hebrew: "Ha-partner shel Barak" (Barak's partner). The sign evidently transcribes the English word "partner" into Hebrew. What seems to be shown at the top of the sign is a photo of a Palestinian killer throwing an Israeli soldier out of a window in Ramallah; the implication of the sign seems to be that the Palestinian is Barak's partner. The sign in the middle reads, in Hebrew: "Likud." And the sign at the left, in English, reads: "We're dying for peace. We can live with victory."

Whether the photo depicts a demonstration for or against Israeli Prime Minister Ehud Barak, it's saddening to see Jews opposing fellow Jews in such a strident way. Whatever we think of Barak, he is not the Palestinian killer's "partner." And whatever is said about Likud, the party's emphasis on national self-reliance deserves careful consideration.

Likud and Barak have more in common than they realize. They certainly have far more in common with each other than they do with Palestinian killers. Let us hope that the Labor and Likud's political opposition to each other does not degenerate into even worse name calling and angry acrimony. If Labor and Likud could somehow form a national partnership, the Israelis might live with victory and in peace with themselves and their neighbors.

Arnold Rosenzweig
Houston

Book Reviews

Secularism vs. Judaism

Review by ARNOLD AGES

Israelis and the Jewish Tradition. By David Hartman. Yale University Press. 169 Pages. \$18.50

Since the founding of the State of Israel and particularly since the 1967 Six-Day War and the calamitous Yom Kippur War, the philosophical problems of Judaism have become more and more complex.

It is to these problems that David Hartman addresses his latest and undoubtedly most controversial contribution to the religious meaning of Jewish history and its unfolding in the Jewish State during the past 50 years.

He notes that he was moved to write this current volume because of a crisis he perceives in the intellectual life of the State. The Bible, after half a century of cultural and religious supremacy, argues Hartman, has been dethroned in a society where secular values and universalism are favored. The uniqueness of Judaism enjoys no privileged place in the minds of ordinary Israelis.

Hartman astutely notes that since the political establishment moved, at first, un-

der Rabin (Barak's policies have echoed Rabin's) to negotiate the exchange of parts of the territories for peace agreements, the religious elements in Israel who looked upon the acquisition of the territories as the unfolding of providential designs have been visited by perplexing paradoxes.

In seeking to resolve some of these perplexities, Hartman takes the reader on a highly charged, and some would argue, selective and tendentious survey of the thinking of two major philosophers of Judaism, Yehuda Halevi and Maimonides.

Those contributions, according to Hartman, consist of two diametrically opposed interpretations of Judaism. Halevi represents the Biblical view of Judaism as a religious system in which God moves through history, subtly but deliberately guiding the fortunes of the People Israel.

In his study of Halevi, Hartman shows how the medieval thinker's take on revelation, hukkim (laws for which there is no rational explanation) and on sacrifices, marks him as an anti-philosophical mystic for whom the

event-centered understanding of Judaism is supreme. The chosenness of Israel and the prospective return to the Land of Israel are inextricably bound up with the prophetic voice of the Bible.

Maimonides' view of Judaism was light years distant from Halevi's. Paradoxically Judaism's Halakhist par excellence taught that only sharply honed intellectual insights could bring one into a true encounter with the Almighty. Maimonides, moreover, mocked those who shunned an attempt to explain the hukkim and railed against the surrender to ignorance involved in such a posture.

In drawing up a comparative charting of the Halevi-Maimonides dichotomy, Hartman points also to the issue of sacrifices. For Halevi this institution was the perfect example "of the nonrational, historical-mystical meaning of Halakha. The institution of korbanot symbolizes the uniqueness of the Torah as the framework of a spiritual way of life beyond what unaided human reason can provide."

Maimonides, however, sees sacrifices, as an accommodation to the vulnerabilities from which the Israelites suffer like all other people. They are transitory and indirect pathways to a higher version of spirituality in which the Israelites will be weaned from idolatrous practices.

Hartman argues persuasively in his chapter "Rabbinic Foundations of Maimonides" that the Talmudic strata are much more sympathetic to Maimonides' rigorous philosophical positions than to those embraced by Halevi. The reason? The rabbis were required by the exigencies of real life in Israel and Babylon to adopt a more mellow theological dialogue with Scripture. They understood that the world is not always "responsive to our moral and theological intuitions." In the same way the rabbis lessened the impact of the revelation at Sinai by assigning paramountcy to human-based interpretation of the law to the exclusion, according to one famous Talmudic pericope, of God's intervention itself.

According to Hartman, had Jews retained the "biblical framework alone they

would have gone insane." An event-based theology would have driven them to collective manic-depression. Victory suggests "God loves me," defeat, "God has withdrawn his love." Instead Judaism was saved through the central significance given to the study of the Torah and the broad range of Halakhic observance.

Hartman warmly accords rabbinic Judaism the prize for showing us "that as long as we have access to God in our everyday lives, we have less need for victory and divine intervention. We became victims in the beit midrash (academy of learning)... One does not need to control history as long as one controls the texts. One does not require revelation and prophecy when scholars are available to offer rational legal arguments."

There is an urgency in the manifesto Hartman presents. He is fearful that the secularization of Israeli life is proceeding headlong and is not being stopped by an obscurantist Orthodox establishment which exhibits punctiliousness in questions of Kashruth while it ignores burning social and ethical issues.

"The problems of our age," writes the author, "cannot be resolved by offering halakhic answers but by creating a community that will be interested in asking halakhic questions."

The very genesis of Hartman's book is a paradox. An event-centered Judaism is dangerous, we are told, because it can be contradicted and refuted by history. Yet the reason Hartman moved to Israel was event-centered and the reason he wrote this book is because of the events of 1973 and their aftermath. Startling that the interstices of history can lead to such exciting reconsideration as that found in this little book whose atomic density is heavy indeed.

Be that as it may, some of Hartman's bold theses need to be fine-tuned or recalibrated. The quotations he summons from the Talmud to show that the rabbis of yesteryear transformed the reward and punishment ethos of the Torah into something more theologically subtle and less rigid and that they shifted Judaism from

an event-centered religious preoccupation to a text-centered one - these quotations are aptly presented and explained.

However, in its 3,000 plus folio pages the Babylonian Talmud also contains a great deal of material that is also event-centered. The rabbis did not discourse solely on exegetical themes; they talked about the myriad mundane issues that affected the daily lives of Jews in Babylon and in Eretz Israel. One could, moreover, cite numerous texts that evoke the importance of Jerusalem as the central core of Jewish religious geography.

Even if one were to accept Hartman's central thesis, that the Talmud translated the teachings of the Hebrew Bible into a more accommodating idiom, one would be constrained to point out that translations always betray the sense of the original. Moreover, it could be argued that the shift from an event-based Biblically sanctioned ethos to a text-based one led to a kind of psychological dwarfism occasioned by the need to admit defeat at the hands of superior imperial powers (Rome, Babylon) and re-invent oneself.

The most serious stress fracture in Hartman's book appears in the prescriptive epilogue in which he pleads for a return to the text-based approach to Judaism as a starting point for a reinvigoration of Israeli society. His advocacy here is enigmatic for it was precisely the rebellion against the text-based religiosity of Eastern Europe and the concomitant powerlessness of Jews that moved the early fathers of Zionism to strike out against the insularity of the super commentary upon commentary syndrome associated with European Jewish piety.

Zionism was a heroic attempt to invite Jews to abandon their self-imposed intellectual enclave and to re-enter history. The trajectory has not been a smooth one because exterior forces can cause severe wobbling and the quiescent habits of two millennia cannot be shaken off so quickly.

Mao Tze Dong was once asked in the 1960s his opinion of the French Revolution. "Too

Continued on page 15

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